

SUBSCRIPTION PRICE \$1 PER YEAR.

THE BETTER WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

VOLUME 8.

NUMBER 23.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.,
Southwest Cor. Plum & McFarland Streets.

A. F. MELCHERS - - - - - EDITOR

EDITORIAL.

PUBLISHER'S ANNOUNCEMENT!
Reduction in Price—The Better Way
for One Dollar per Annum!

The publishers of THE BETTER WAY
seek to keep it abreast of the age in all
things pertaining to a live spiritualistic
journal. Its treatment of questions re-
lating to spiritualistic phenomena and
philosophy, both in its editorial columns
and through its selected corps of the
best thinkers and writers, has won the
hearty commendation of its readers;

while its typography is clear, clean and
grateful to the eye, and its white paper
of unusual excellence among journals.

And yet the publishers have not been
satisfied. Such a paper as we are pub-
lishing weekly should have, at least, fifty
thousand readers. It should be a weekly
proclamation of emancipation to mul-
titudes of burdened hearts, and the
teacher to direct them into realms of
higher spiritual truths. This has been
the desire of the publishers and they
have studied how best to accomplish it.

Subscribers and agents have advised
us that our subscription rates are too
high for the popular purpose; that other
papers have reduced their rates to a
minimum, and that THE BETTER WAY
should consecrate all its earnings to
the good of the cause, furnishing the
paper at bare cost. There is merit in
the suggestion, and, after deliberation,
the publishers have decided that on and
after June 1, 1891, the annual subscrip-
tion to The Better Way shall be one dol-
lar per year in advance.

Will our patrons all over the country,
and especially our trusty subscribers,
agents and readers, give us a moiety of
their time and influence, and send us
lists of new subscribers? We shall con-
tinue to give two dollars worth of good,
strong reading matter for the one dollar
subscribed and forwarded. Shall we all
work together for a grand result?

Special announcements of short term
trial subscriptions will be found in an
other column.

The Episcopal bishop elect of Massa-
chusetts, Phillips Brooks, says that "the
supernatural can never be disproved."

Legislating against mediums or exact-
ing a license for them is a more senseless
encroachment on religious liberty than
would be a prohibition of circumcision
as it is still practiced by orthodox Jews.

An average number of Sunday service
attendants of the various spiritualistic
organizations in the United States would
probably come nearest to giving an ap-
proximate idea of the number of Spiritual-
ists in this quarter of the world, since
but comparatively few are active mem-
bers of societies.

Either Delaware needs a new constitu-
tion or the United States a new amend-
ment to abolish the whipping post in
all parts of its domain. The recent
whipping of ten prisoners in the State
above named, is described as a scene too
Russian for our highly civilized govern-
ment to condone.

Pastor T. W. Woodrow, of the Univer-
salist church, of Marshalltown, Iowa,
says it is every minister's duty to investi-
gate the phenomena of Spiritualism;
and if facts prove the truth of the Chris-
tian's hope—immortality—it is his duty
to announce it. He also invites corre-
spondence from other ministers on the
subject.

Slander is often equal to murder; for it
brings contempt upon the slandered, and
to a sensitiveness this is baneful, dragging
him down physically, discouraging him
and ends in illness which may lead to
death. Man's psychological influence for
good or evil has more potency than he
is aware of and should be judiciously
applied. And to solicit aid by slander-

ing a mortal is therefore a crime next to
murder.

The difference between the year 1891
and the year 30 A. D. so-called, is that
many christians are being crucified instead
of only one by the orthodox populace.
Briggs, McQueary, Newton, Foster and a
score of others will be listed among the
pioneers of progressive thought and saviors
of the down-trodden some time in the
future, only that they will be given a
respectable attitude in the form of statues
instead of being suspended to cross-
beams.

That was the frank confession of a
palpable fact, uttered by Elder Graham,
of Nebraska, in the Detroit Assembly.
Premising the statement with a confession
that he "would not cross a t, or dot
an i in the old confession," and that "it
was the ministers who were making all
the trouble now," he said: "There are a
great many Professor Briggs' throughout
the country at present," which innocently
hurled boomerang, produced a
burst of applause. The temper of the
convention evidently is not favorable to
the permanency of Dr. Briggs' professor-
ship. Liberal truth, however, will still
go marching on.

There is the least modicum of unin-
tentional irony in a newspaper report
chronicling the proceeding of the Pres-
byterian Assembly sitting in Detroit,
which says "church unity" caused a lively
tilt in the afternoon between Dr.
Smith, of Baltimore, Dr. Bartlett, of
Washington, Dr. Hayes, of Kansas
City, and others. The "lively tilt" was
over the propriety of continuing the
presentation of the olive branch to the
exclusion of the Protestant Episcopal
Church. When the good D. D.s are
through with their practical application
of their Master's doctrine of "seventy
times seven," perhaps the common sense
laymen will take a hand.

More heresy. The Rev. A. J. Bonsell,
pastor of the Baptist Church in Roches-
ter, Pa., said in the course of his sermon
recently: "There is nothing positive as
to the authorship of the books of the Bi-
ble; there was no proof that St. Paul was
inspired; Christ when on earth was not
conscious of being God; and the Bible
should be put in a crucible and the
dross expunged." A member of the
church arose, and while vouching for
the honesty of his pastor, but would not
permit his family to listen to such
teaching. The pastor indicated a pur-
pose to resign, but his large following in
the church and community may prevent
it. How modern light is dissipating
faith in the errors of old creeds?

How sweet the messages which come
to bruised, smitten, hungry souls, from
the beyond life. The wealth of our love
is poured out into the hearts and lives
of home friends, kindred, relatives by
blood and marriage; we are richer in nature
for its outgoing into other lives; and
then the change comes: they take the
transition, we see them not with our
mortal vision, but our love still lives,
increases in volume and force in our
own natures, and we know that our love
is not wasted. But they return to us to
voice their own answering affection;
themselves to minister to our own smitten
souls, and to cheer us with words of life
and comfort. Then, indeed, we know
the truth of immortality for the human
spirit and that earth-love does not perish
at the grave's mouth. The mission of
mediumship is holy.

The epidemic for discord in religious
bodies has even struck the Quakers.
Yes, the staid old Quakers have caught
the infection. The Society of Friends in
New York had a lively time with pro-
mises of a division between the conserva-
tives and liberals on account of a pro-
position from the side of the latter for a
revision in the old code. So far all has
been harmony; but, alas! the spirit of
liberalism is permeating every depart-
ment of human economy and sets people
to thinking with results that will pro-
duce chaos in the beginning. But it is
in harmony with nature and necessary
to produce a higher and purer stratum
in the evolution of events, and lead to
where Spiritualism has been long point-
ing the way—a demand for proof of im-
mortality—of facts in the place of faith.

Slander is often equal to murder; for it
brings contempt upon the slandered, and
to a sensitiveness this is baneful, dragging
him down physically, discouraging him
and ends in illness which may lead to
death. Man's psychological influence for
good or evil has more potency than he
is aware of and should be judiciously
applied. And to solicit aid by slander-

When the puritans landed on the New

England coast it was in accord with their
desire to be free in worshipping God as
they felt inclined to do without inter-
ference from other creeds. But when
the Quakers and Baptists came over and
manifested a similar desire it was these
same Puritans who haunted them with
persecutions, prosecutions and executions.
So it is in many respects to-day.

We clamor for freedom of belief but like
to confine that freedom to ourselves ex-
clusively. When others differ from us,
they are regarded as cranks, ridiculed
and morally executed. What means a
difference of opinion in spiritual matters
but a freedom to worship as we please?
Let Spiritualists be an exception to this
puritan notion of freedom, for the broad-
er the liberality of an organized body,
the longer its life's work will extend into
the future.

Not very long ago an evangelical alli-
ance endeavored to prove spiritual me-
diuns to be frauds or tricksters. Since
then scores of Christian ministers have
been indicted for various crimes—among
them the veriest kinds of frauds and sev-
eral for passing counterfeit money. The
last case of this kind is that of the Rev.
George W. Vancil, of Springfield, Ills.,
who was arrested by United States Mar-
shall Bacon on the charge of making
counterfeit money, a sequel to the arrest
of Rev. Jerry Holmes four days previous,
who is supposed to be the leader of a
gang of these rascals. Added to this the
many church dissensions, one would
suppose that divine judgment had fallen
on the clerical host in punishment of
their attempt to interfere with God's
law and malign innocent mediums. But
does not the good book whisper, "Ven-
geance is mine, sayeth the Lord?"

We often receive contributions from
some of our older Spiritualists which
contain good thoughts but lack the spirit
or animus to give them force—infu-
ence. Strictly new or original thoughts
do not need this when tersely expressed,
but may be lost in verbiage. The for-
mer, however, may be amended by re-
ducing the articles in question to their
minimum through transcription, and if
possible by some younger spirit in the
flesh or sprightly type writer. Spiritual-
ists know that a person's magnetism
or aura is infused into everything cre-
ated or handled by them, and contribu-
tions intended for the press are not ex-
empt from this rule. Even when in ill-
health a younger person's writings are
affected and lose much of the fire neces-
sary to make the production interesting.

We hope that our contributors will take
a hint from this and hereafter govern
themselves accordingly. It will prevent
many from being "rejected with thanks."

The simplest propositions seem to be
the most difficult to solve or to be under-
stood. Does this not prove that the hu-
man mind has to be developed up to the
standard of understanding everything
new? And the more in harmony with the
innumerable, the absolute, the spiritual,
the simpler they become or prove
eventually. Spirit communion was once
regarded as a thing impossible. Yes, by
material agency. But how simple to the
Spiritualist, or to those who have the
faculty or sense of intuition unfolded.

Psychometry is another sense that has

simplified matters once thought beyond
human understanding. So there are
others yet to be developed in the course

of the spiritual evolution of man—in soul

evolution. And as they come to the sur-
face all questions that now trouble or
agitate the human mind will be simpli-
fied and settled, and among them the
much mooted marriage question—also a
spiritual problem.

Materialism is not Spiritualism; and
Spiritualism, from whatever standpoint
we view it, study it or investigate it, in-
volves a spiritual cause in its exegesis,
always. Thus a god-idea, whether put
in the form of nature, law, spirit, force or
intelligence as the cause of intelligent
effects, will ever exist and loom up again
and again, however often it may be ex-
plained away or put down by material-
istic reasoners or so-called scientists.
For that which is cannot be annihilated
by man. Truth though crushed to earth
will rise again. And those who probe
deep enough cannot but touch upon an
intelligent cause, whatever term may yet
be given to it. Those who reason to the

contrary are what might be termed ma-
terialistic Spiritualists and are antipodal
to the so-called Bible or Christian
Spiritualists. Unalloyed Spiritualism
lies in the central current of this new
revelation, and is neither materialistic
nor sectarian. It is simply spiritual—in
accord with law or the governing power
of existence.

Spiritual darkness or lack of spiritual-
ity is much the cause of prejudice. The
spiritual minded are always liberal or
charitable, because they see beyond mere
effects, and know on what grounds to
excuse. But nature does not excuse.
Prejudice in the human soul is analogous
to a defect in a plant, a limb or physical
organ, and nature acts on defects to
straighten them out, as it were, or, round
them out, as it is expressed in a more
spiritual term. But resisting these feel-
ings of prejudice, or overcoming them as
the Christians say, aids nature, and too,
prevents suffering. So far it is a personal
affair. But some drag others into
their prejudices, which in a sense is
criminal, for it is analogous to teaching
an honest man how to pilfer. For such
tempters a spiritual law exists—a law
made by inhabitants of the spiritual
world, as mortals have statute laws to
punish tempests and criminals. Mis-
fortunes, trials, tribulations come to men
unlooked for. They attribute it to fate.
Introspection and retrospection will often
whisper the true cause for such ap-
parent incidents. Those without pre-
judice often see where others do not. In-
tution is theirs. Spiritual darkness and
clearseeing therefore go hand in hand
resp. with prejudice and love or charity.

Rev. Dr. R. Heber Newton of New
York City, whose theological scalp is
sought to adorn the wigwams of the
super-super devout loyalists to old ortho-
doxy, has written a letter to the bishop of
his diocese asking for an ecclesiastical
trial and an opportunity to vindicate his
belief. He wishes "to justify his loyalty
to the Nicene Creed."

If our good brother had expressed his
desire to "justify his loyalty to truth," a
waiting world of his admirers would
have been better pleased. He knows
well that modern revelations voice truth,
why then should he so much desire to
prove his loyalty to superannuated or dead
systems of faith, most of them merely
speculative, and many of them proved to
be erroneous to fact.

The Council of Nice was held A. D.
325, having been called by the Roman
Emperor Constantine, who, with his sub-
jects, had just emerged from Paganism.
This council adopted the basis of "the
apostles' creed," so-called, in use in the
Roman and Protestant churches. This
creed was further perfected by the first
Council of Constantinople, A. D. 381. Just
why loyalty to old creeds and dogmas as
against the light and truth of this age of
advanced thought should be deemed so
important by Dr. Newton and other dis-
tinguished men of the theological cemeteries,
is the mystery of Churchianity!

The simplest propositions seem to be
the most difficult to solve or to be under-
stood. Does this not prove that the hu-
man mind has to be developed up to the
standard of understanding everything
new? And the more in harmony with the
innumerable, the absolute, the spiritual,
the simpler they become or prove
eventually. Spirit communion was once
regarded as a thing impossible. Yes, by
material agency. But how simple to the
Spiritualist, or to those who have the
faculty or sense of intuition unfolded.

Psychometry is another sense that has

simplified matters once thought beyond
human understanding. So there are
others yet to be developed in the course

of the spiritual evolution of man—in soul

evolution. And as they come to the sur-
face all questions that now trouble or
agitate the human mind will be simpli-
fied and settled, and among them the
much mooted marriage question—also a
spiritual problem.

Materialism is not Spiritualism; and
Spiritualism, from whatever standpoint
we view it, study it or investigate it, in-
volves a spiritual cause in its exegesis,
always. Thus a god-idea, whether put
in the form of nature, law, spirit, force or
intelligence as the cause of intelligent
effects, will ever exist and loom up again
and again, however often it may be ex-
plained away or put down by material-
istic reasoners or so-called scientists.
For that which is cannot be annihilated
by man. Truth though crushed to earth
will rise again. And those who probe
deep enough cannot but touch upon an
intelligent cause, whatever term may yet
be given to it. Those who reason to the

nation? Go home, brother Ignatius, as
a Jesuit you are not a success, for your
tongue is unruly. But the holy Father
may bless you for the strife you have
stirred up, and the heart burnings you
have created.

NOT A "DINNER OF HERBS."

Some things are of that nature as to make
one's fancy chuckle, while his heart doth ache.

—John Bunyan.

There is a large admixture of the spice
of worldliness in this Christian, theolo-
gical controversy over Dr. Briggs, the
learned Presbyterian professor of Union
Theological Seminary. Pulpit saints of
the modern Christianity school, are
speaking and acting like pugilists in a
prize ring. One would think on reading
the current news that charity was an un-
known integer in creed and life and
neighbor-love, and respect for other's
rights of thinking, as absolute in creed
and word, as the spirit of the Nazarene.
If those fiery orators and denunciators
of their brethren are the "saints elected
from all eternity," to be chosen of the
Jewish deity to a heaven of psalm-sing-
ing, then "reprobation" has no terrors
for ordinary, fair-minded, peace-loving
men and women.

The hot combat over Dr. Briggs did
not prevent the faculty and alumni of
the Union Theological Seminary from
holding and enjoying their annual din-
ner in Clark's large banqueting hall on
Twenty-third street, New York City, one
hundred strong men participating. The
men u was rich in everything save wines,
though a kind of *Roman punch* figured
as "punch a la Father Ignatius," which
was a palpable hit at the sandaled crus-
ading monk of the Protestant Episcopals;
and "Clams a la Baptiste" was a
witty reminder that the "hardshells" of
the water communion were taking a
lively interest in the great Calvanistic
controversy. The post-prandial exer-
cises were, to say the least, spicy.

The first speaker, the Rev. Henry J.
Van Dyke, D. D., the newly elected pro-
fessor of systematic theology, opened
the ball and his speech, by this remark-
able confession: "I am glad that I am
not possessed of that rascally virtue
called consistency." We commend Dr.
Van Dyke to the orthodox scolding com-
mittee, as a subject for immediate trial
for heresy. He has, in a single sentence,
notified all the living rascals of the
globe, that they are possessed of a virtue
when the Westminster Confession pro-
nounces them "totally depraved," even
though they should, unconsciously to
themselves, be "the elect of God from
all eternity." Among other good and
liberal things which fell from the lips of
Dr. Van Dyke, were these two closing
sentences: "If we cannot have ortho-
doxy and liberty let orthodoxy go, and
let us save liberty." "I am in favor of
the revision of everything human, when
that revision is demanded."

He was followed by the Rev. Dr. D. R.
Fraser, of Newark, N. J., who threw the
torch into the creedal combustibles pres-
ent, and, without preface, plunged in
medias res into the all absorbing topic.
He said: "We cannot blind our eyes to
the fact that there is a skeleton at the
feast, that the seminary is on fire, and
that our dear old friend, Dr. Briggs, is
in an unenviable position. I do not be-
lieve him to be infallible, nor do I be-
lieve all he says, for he makes lots of
mistakes. He is a man of God. I know
him and know that on the great essen-
tial truth of God's word he is as
thoroughly sound as any man here to-
night. I know what I affirm, and could
affirm more if I dared."

Then the uproar commenced. Cries
of "Go on!" "We want to hear you!"
"Tell us the whole truth!" rang through
the hall, but the doctor shook his head
and replied: "No, I dare not." But he
handled the presbytery, the committee
of the presbytery and the major adverse
vote of the presbytery without gloves.
That the dinner was fully digested,
the "Father Ignatius Roman punch" and the
"hardshell" claims included, we have no
doubt.

To understand and consequently to
teach Spiritualism one must first be a
Spiritualist. And to become the latter
one must know something of the spirit-
ual nature of causation. Man being
an epit

SPIRITUALISM VS. THEOLOGY.
A Lecture Delivered Before the Association of Spiritualists, of Washington, D. C., Feb. 1, 1891, by Mrs. J. H. Conant. Reported for The Better Way by John C. Rowland.

It is well-known by our friends and those who are our brothers and sisters who feel friendly, but believe differently from what we do that we are not theologians—that Spiritualism is not theology, and that no amount of smoothing down the truth or rounding off the sharp corners or making pretty speeches can ever make the two one. The childhood of the race is its incipient manhood, and its credulity does not belong to the youth and the man's estate that lies before the people who tread this globe at the present time. What is true to the nation is true to the world; what is true to the world is true to the individual, and so we go back in the childhood of our own individual lives. The people of past generations, you will find, thought to keep children quiet and in subjection very early in life, when they began to bud and blossom in intelligence, and they were told beautiful little stories that bore some relation sometimes to the truth, and sometimes not. But as they grew older, in order to keep them in subjection, they were told by unwise fathers and mothers (some had wise ones) but the majority taught their children fables, and undertook to hold them in subjection through fear, one of the most weakening of all emotions, and in order to do this, many were told in their babyhood, or just when they began to run about the house, that if they did not keep quiet there was a dog around outside who would come in and eat them, or a wild beast that would surely devour all naughty children, and they were taught to annoy them and not obey them. Failing to have the dignity of authority in themselves they did not hesitate to falsify to their children. What for? Because they were not wise enough to control them any other way. And so feeling that they must hold them they told them stories that later in their lives they were sure to find out were false. So what was true to our childhood is true to the nation and the world, and the world has been living in its childhood. It has listened to the tales of priests who wish to hold in subjection the people, that they might live in idleness.

How could they do this? Because bubbling up in man's soul was a great law that told him there was something greater than himself in the universe; and, playing upon this weakness, which we know to-day as fear, humanity has been held in the bondage of superstition and error, and been the victim of priesthood and fraud all along the line. Now and then some one has had the hardihood to declare themselves and break away from the setters that bound them in some degree. You look back, you Protestant Christians to-day, to the era in which Martin Luther stepped out from the Catholic Church and defied it. Did he step out because he was any less Catholic? Had he arisen out of the superstition of the past? Not at all. He believed with the Catholics—he was absolutely and purely a Catholic; but he rose up in his manhood, which was stronger for the moment than his fear, and denounced what he considered the abuses in the Catholic Church—not the Catholic Church itself—at first. But Luther was building wiser than he knew, and, as we have said before, when he nailed his thesis upon the door of the church at Wurtemburg, he drove the first nail in the coffin of religious despotism and bondage under whatever name it may be known in the world, and every "come-outer" from that day who has made his protest, whether against abuses of creed or against creeds as a whole, has driven another nail in that coffin until it is almost ready for the corpse, and we shall all hail with joy the day when superstition and error, under whatever name it is known in the universe, shall be no longer of any use to humanity, and consequently laid aside with reverence and gladness, and we feel glad that the race has grown into a condition of mentality and intellectuality that demands something better.

In the dawn of Modern Spiritualism the race had grown up until it had outgrown its creeds, outgrown its dogmas and a few—and these few always lead the van—and when they came out as Spiritualists, or as advocates and believers in the Rochester knockings, it foreshadowed nothing to create doubt with regard to theology. Those people who were most interested in Modern Spiritualism were church people, and people who devoutly believed in some form of religion, and as they believed they turned towards this mysterious and wonderful thing without a thought in their hearts that there was something to undermine superstition and creeds any more than Luther thought when he stepped out and uttered his protest against the abuses in the Catholic Church. These people builded wiser than they knew. We are to-day building wiser than we know, and what is the result? I am going to make a declaration that many of you will dissent from, but I think it is true, nevertheless: that no pure, honest, upright person can be set down amidst crime and wickedness and not make their influence felt by those wicked men and women. It is impossible. You cannot set the light of Spiritualism burning in the soul of human beings whose brains are teeming with thought, and who has made the Bible perhaps as close a study as any other man living, says that it is impossible to turn over a leaf in the

spiritual, or the unseen world, as we term them.

When it was found that this intercourse was established, then what was the first move? It was the sympathetic cry of the child for food. When this cry for food went wailing out, what kind of food did we ask for? For spiritual food. And the question arose, what of that other land? If you have returned from that other world to us, what of it? Tell us; and the answer came, and that answer conflicted with the religious dogmas of the day, and in consequence thereof won the poor opinion of those who were bound in creeds and dogmas. And they applied the rule that the old Quaker applied to the dog, which is familiar to most of you, when he said to the dog who stole his meat that he had provided for his own dinner, he said: "I will not beat thee and I will not kill thee. Oh, no, but I will give thee a bad name." And so he turned the dog into the street and cried, "bad dog." Somebody else was ready to kill the dog. So those who found that Spiritualism was undermining the creeds and dogmas of the day, said: "We will not kill Spiritualism, (we cannot; we have found that out); but we will give it a bad name," and from that has sprung all the wonderful stories of immorality, fraud and wickedness that could possibly be invented by spiteful men and women. And I tell you, my friends, that there has never been a single stone left unturned that could be put in the path of the progress of this new religion—Spiritualism—there has not been a single thing left undone to kill it, and yet to-day it numbers more adherents—if they dared to come out and acknowledge what they truly believe—than all other religious put together. That is making a broad statement. There is no religion in the universe that is not a portion of Spiritualism—no religion that ever welled up in the human soul and made man aspire to become better that is not a part of this grand philosophy, Spiritualism. Why? Because it is builded in the latter days when man's childhood and boyhood is left behind him, that the tales that interested him and made wonderful thoughts in his mind have gone by with that childhood and to-day he requires the real food that shall nourish him. So the first wail that went up was for spiritual food, and we obtained light upon this subject, and we were told, first, that the stories of our childhood were fables indeed; that God had never created this universe and made a mistake when he did it; that man had never taken a fall, only an upward one, and that the story of Adam and Eve, at best, was but an allegory and you might interpret it as suited you on spiritual development; but as a fact it belonged to the realms of fable. And you to-day in your dawning manhood, as a race, are questioning all those fables.

So to-day we are told that Spiritualists deny everything of the past and give nothing in return; that they uproot, tear down with iconoclastic fingers everything that the people have considered holy and trampled them under their feet. This is one of the accusations that is brought against Spiritualism with a great deal of truth. I admit that. But Spiritualism has never offered you a single thing that was untrue. It has never offered you a fable in the world. It has no fables with which to entice and entertain you to-day, but it has a few corroborated facts that it presents to you and says: "Ifere, instead of your superstitions, instead of your fables, here is a truth!"

It is said that Spiritualists deny the Bible! What do you mean by denying the Bible? I dare to say that there is not a tenth of the number in this hall will give the same answer when I ask the question—what do you mean? You will say one thing and you will say another and you another; and so you will go on. But the idea that is intended to be conveyed through a denial of the Bible is its divine authority. Well, the truth is divine and no amount of denial can make a truth within the lids of the Bible a falsehood. No matter who denies them, they will live just as long as the eternity of time shall live. Every truth, whether it is in the almanac or whether in the daily paper or whether in the Bible—it does not matter where—truth is sacred and holy and must live eternally. It is not destroyed; it cannot be. It may be held in abeyance for a great while, and it may be that man has not yet discovered the truth, and it may be that he has not grown up to that strength of character and manhood that will give him moral courage to stand up and dare to say what he thinks. And I tell you to-day what all Spiritualism is, because its numbers are not half known in the world, because of the lack of moral courage to declare what they do believe. Our churches in this city to-day are giving shelter to any quantity of thorough Spiritualists. You will say: "Well, they are unworthy of the name." We are all building wiser than we know, and what is the result? I am going to make a declaration that many of you will dissent from, but I think it is true, nevertheless: that no pure, honest, upright person can be set down amidst crime and wickedness and not make their influence felt by those wicked men and women. It is impossible. You cannot set the light of Spiritualism burning in the soul of human beings whose brains are teeming with thought, and who has made the Bible perhaps as close a study as any other man living, says that

comparisons between what Spiritualism teaches and what the church teaches; you cannot plant one of these people there without the radiant, glowing light of immortal truth piercing through the armor of bigotry and superstition, and silently doing its work. You may not see it, but just as sure as light follows darkness, just so surely will the leaven of spirit power leaven all the lump of Christianity and humanity will be saved with the spiritualistic idea of higher and better lives, of noble, earnest endeavor. What of crime? you ask. Equalize property to such an extent that you could make every human being understand that they have the right and the privilege and the power to be self-supporting and self-sustaining and you will have solved the problem of crime. What is the matter? It is because in the superstitions of the past you have taught that to work was a curse. One of the fables of your childhood has been that man had to earn his bread by the sweat of his brow, because of the curse from the Garden of Eden. Woman has been obliged to bear her children in pain and anguish from the same cause. Are these curses? Let me tell you how quickly we can kill all these curses. You let every individual as soon as they come into this earthly life be imbued with the idea that labor is a blessing, and that without it man cannot afford to live. But you say: "I am rich and can afford to live without work." No, sir; there is no man or woman born rich enough to live without work. Why? Because it is work that develops and strengthens every bone and sinew and muscle in the human form, and you cannot afford to get along without good health, and you cannot live in idleness. It is utterly impossible. So instead of that old fable which cursed you and the race by inculcating the idea in their minds that work was a curse, and men to be blessed must be able to live in luxury without working to earn it, is that which has inspired the singer of songs about that "beautiful land of rest," where you have nothing to do but sing songs around the throne of God forever and forever. Ladies and gentlemen, if this were true every one of you would be glad to return to old mother earth, and be thankful to get back here and take all its trials and sorrows after you had had twelve months of that sort of thing.

Show me the man to-day who has got a warm tender soul, and I will show you the man who will work for his living. There are exceptions. But my friends, let us understand this morning that this has been one of the curses you have heard in one of the fables of your childhood. Put it among the rest, pack it away with the playthings and never unearth it, but let it remain dead forever!

Another thing. No woman is born into the world but may rid herself of the curse if she is educated to eat and drink and exercise and dress properly, but what may bear children with but very little pain and with very little suffering, and even that pain and suffering is a pleasure when born with the idea that the child will soon come that she will hold in her arms, and it will be hers. The anguish and the horror and the suffering of child-birth may be done away with by natural living, and consequently, we shall certainly outlive the curse every time when we live natural and keep people employed. We have solved the problem of the financial question, when we teach people how to do these things.

What have we to offer instead of the pain and anguish and suffering of the curse that was placed upon woman? We have health and strength and longevity, and parturition without pain, and so turning her curse into a blessing. Is this nothing?

Now, my friends, we have taken away two of the dear old pets of the past, two of the dear old idols, the curse of labor and the curse of maternity. Those were the two awful curses, we have overcome them, and Spiritualism makes this possible. How? By just throwing the light of common sense upon the ledger, and putting it into place, or relegating it where it belongs in the childhood of the race. We have no need to-day of curses, but we do have need of all the blessings that spirit intercourse can give us. It would be impossible for me in the time allotted, even if I were to transgress the hour—I could not do the subject justice, and tell you one half of the beautiful things that Spiritualism has to offer for every single idol that it sweeps from your path it has something grand and beautiful instead. Perhaps I could not say anything better than to quote that

"For every crumbling altar stone
That falls along the way of time,
Eternal wisdom hath overthrown
To build a temple more sublime."

As long as you have these little idols, just so long you will not take hold with avidity, and be somebody, and feel that manhood is enhanced by work, that womanhood is made sacred by maternity. And these blessings Spiritualism offers you instead of the curses of the past.

What have you instead of the infallibility of the Bible? I wish to say with regard to the Bible, if you take the Spiritualism out of it, there is not anything else worth having in it. One of the best thinkers of this age, and one who has made the Bible perhaps as close a study as any other man living, says that it is impossible to turn over a leaf in the

Bible that he cannot find some Spiritualism in it. It is just about as contradictory as the messages that come from the spirit world through the different organisms to-day and so we tell you that we are not to do anything to your Bible, but to take off the word "Holy." Put it on the table and read it like any other book, and we have not a word to say against it. If you find in these old fables a beautiful allegory, something that speaks sweetly to your soul, read it. So we have to say to you that Spiritualism is iconoclastic but it has much to offer you in the great Bible of to-day. If you close your book, and lay it on the shelf, we have enough to feed humanity in the highest and deepest longings of the human soul. Spiritualism does not need your Bible. Why? Because we have a bountiful table set with truth, and we have to-day only to invite you to come in and witness the phenomena here and now. We do more than that, we invite you to sit down by your own fireside and become convinced of the fact of spirit intercourse, and then, when you have clasped hands with the wife you thought dead, the lost child, the father whom you loved, and with the mother whom you adored, and they have said to you, "Child, these things you were told in all serious ways are fables, and we have the living truth to give you instead—then you will not discard, or attempt to demolish everything that is offered you by Spiritualism.

Sit down by your firesides, and there is not a family of three in the universe but will find there is mediumistic power enough to convince you there is something worth searching deeper for. And when you have found your spirit friends it will be the facts that have come to you from the living, breathing, pulsating souls of men and women who have loved you and who have stood by your side until you know the value of every single word they may utter.

We have to offer to-day instead of a theory of a hell and heaven founded upon the fall of man and redemption of man, and through another man's blood, he being slain for that purpose by the fiat of Almighty God—we have to offer you to-day a race who have come up from the lower animal life, from a little back brain, knowing only how to get enough upon which to live, and he has evolved until to-day he is crowned like a king with a God-like intellect far, far ahead of the fabled gods of the past. To-day we offer you instead of a religion that binds man, one that says—remove every fetter from man's mind and give him freedom to act and think, and he will just as surely think out into the sunlight of infinite truth as he will live. So we have to offer you the blessedness of freedom to think, the blessedness of freedom to act, the blessedness of throwing off the shackles that have bound us for ages past—and standing up and being your own priest and your own preacher—standing up and forming your own creeds between yourselves and the beautiful spirits who are standing around you. When you have done this, then you will have become so far progressed that you will never ask what we have to give you instead of the idols we have taken from your path. We are at war only with error. We are after the truth, gathering up from every quarter of the globe, from every man and woman, every crumb of light and truth that we can possibly gain, and we find to-day that goodness and truth are stronger weapons than falsehoods and fables. We find the strongest power in the universe is that which is underlying man, which out of sight is one heresy and that is the heresy of actual falsehood. Knowing falsity in thought, in speech and action it may be the result of ignorance and we look at it only when it is only the church and the church committee dares to judge a man and condemn him for his ignorance or his knowledge.

There comes a time when thought resolves itself almost into a substance. There is but one heresy, and that is not an error in religion or an error in politics, but the error the soul makes when having a new thought it asks whence it comes. There are times when the wise and good of all climes and all ages come to your soul, when nestled under the flowered arch of sleep and whisper truths. Not for yourself alone are these messages of God given, but for all God's people. Heretics we be if we bury that thought within ourselves, holding it from all the people.

Written for The Better Way.

THE TIME HAS COME.
HUMANITY.

WHAT IS HERESY?

Are all Americans claiming the right to think freely, placed at the bar as heretics with Professor Briggs and Dr. Heber Newton? That is the new and very suggestive point in the present heresy agitation that was forcibly brought out in a recent address on "Heresy and what to do with the Heretics" by Dr. Augusta Webster Fletcher before a large audience of Spiritualists and others at Conservatory Hall, Brooklyn, N. Y.

The speaker introduced the subject by reciting with decided effect Alvord's poem "Be Just and Fear Not."

We shall only get at the heart of this question of heresy, she said, by believing that we are all on trial as heretics. Surely Spiritualists have often enough been stigmatized as heretics to know what it means. When a man brave enough to think new thoughts, and having the courage of his convictions utters them he is condemned by another man or other men, are not we who are living under the same flag, enjoying the blessing of

the same free government, are not all thinking men and women also considered as heretics?

Defining herself, she reminded her hearers that the meaning of the word religion found in the dictionary is the binding to or connecting with or alliance of a human being to the infinite. Heresy is said to be an error in religion. I ask if the man who helps blind and crippled men to teach the truth is guilty of error? Caviling at nothing, criticizing nothing is the ideal of Christianity. The speaker wished to know if we claim that the church is all that it claims for itself it has the power to topple a man to hell before he leaves this life—the hell of social obloquy and ostracism in condemning him to loss of all the positions his talents and ability had won for him? We pride ourselves on living in a free country where we can think as we please, but we are not living in a free country, and we are not permitted to think as we please. I don't mean, of course, that we are prevented physically from thinking, but we are punished for thinking. We have come to a time when the sorrow and suffering of one man for his opinion means sorrow and suffering of all. What is the use of a soul of space in miles, oceans and mountains are barriers between souls? Does distance separate the mother's thoughts from her absent child? or the son's from his mother's love? That this moving love's powers is not all imagination, the speaker touchingly illustrated by relating an incident in her own personal experience when her son first went away to boarding school.

There will come a day when humanity will be drawn nearer than any married ties of blood relationship. When we will laugh with the world and weep with the world. Then there will be no such word as heresy. The idea of a man who proclaims that he does not believe because the church creed tells him to believe that for most of humanity there is no hope of salvation beyond the grave. The chance for salvation is never gone. The man who has known a mother—to say nothing about a God—the girl who has known a father's love, can never believe that there is not a chance for salvation for all. As to the attitude of Spiritualists, the speaker for herself would say that when the church admitted that there were errors to revise and when it called an ecumenical council to revise its faith, it opened the way for the wisest thing the church can have, and that is truth. The late Henry Ward Beecher has been and Dr. Heber Newton is the great shining lights of the church. The persecution of Professor Briggs and Dr. Heber Newton will prove the greatest quicksand the church has ever struck. The late Henry Ward Beecher once sneered at Spiritualists as a lot of cranks, no two of whom agreed. This, the speaker at the prompting of a spirit voice, told Mr. Beecher afterward she considered the greatest compliment ever paid to Spiritualists. They did not stay away from meetings because they were different from other people. They wore their differences honestly on the outside, and if no two agreed some one of the eleven millions of Spiritualists must have the everlasting truth. Since the day the church taught that man was born utterly depraved, without an atom of good, and no possibility of good except through the magnanimity of God and Jesus Christ—from that day until now the church has not been as powerful as it should be. You are what you are with all the possibilities of God, because God breathed upon the earth. You are not simply a creation, but part and parcel of all the infinite God. Realizing this what can you think of heresy? There is but one heresy and that is the heresy of actual falsehood. Knowing falsity in thought, in speech and action it may be the result of ignorance and we look at it only when it is only the church and the church committee dares to judge a man and condemn him for his ignorance or his knowledge.

Now the liberalist following in the time old rut, discarding the secret books, accepting knowledge, feels that it is necessary in the beginning to define his ideas of God!

Is not this a lingering shadow of superstition?

Why should there be any call for definition of God? As we cannot in the nature of things understand him, and can comprehend somewhat of the laws of nature, is it not wise to begin with that which all can know?

As far as God is concerned, he is the least important factor with which we have to deal. His existence is an equation with an unknown quantity which we have to determine. Fortunately, of its evolution is of no practical importance.

To have said this before science enlightened the minds of men, when religion held the race by the stupification of belief, would have been death.

The Gods with which religion has cursed mankind are dead! There is no urgency of a new altar to the God of knowledge. He demands no shrine, no altar, no temple, nor has he given any one power to manufacture his flesh and blood to feed those who believe on him. He has no churches, no creeds, no priests.

The laws of nature stand between him and man. Whatever the force, energy, power, intelligence may be, underneath the changes of time, we are not called to analyze or define, at least until we understand these laws. They are the steps by which we rise to a comprehension of what is beyond.

Religion has not been for the living but for the dead; not to live by but to die by. It has cursed and blasted the present to a hope of a future existence worse than annihilation, and from which manliness shrank with disgust. We live for this life primarily, assured that there can be no conflict between its requirements, and any form of existence in store for us. The conduct which rounds out and completes our character intellectually, morally, spiritually, is that best filled to prepare us for the future.

If you are convinced that this is the truth, why misrepresent your convictions by apologizing and compromising with the old? The truth is not advanced a single step by such advocacy. "Oh," you say, "if we boldly express such ideas we shall offend and become unpopular."

The truth should offend no one. It ought to be the pearl sought above all price, and if we are once certain that it is ours, the manner it will be received by others, or the reaction on ourselves, are not to be taken into consideration.

Such a compromise the social influence of Spiritualists and Freethinkers is mainly thrown on the side of orthodox faith, and the great cause which they believed in, loses their prestige of coherence and organization.

SPIRITUALISM VS. THEOLOGY.
A Lecture Delivered Before the Association of Spiritualists, of Washington, D. C., Feb. 1, 1891, by Mrs. J. H. Conant. Reported for The Better Way by John C. Rowland.

It is well-known by our friends and those who are our brothers and sisters who feel friendly, but believe differently from what we do that we are not theologians—that Spiritualism is not theology, and that no amount of smoothing down the truth or rounding off the sharp corners or making pretty speeches can ever make the two one. The childhood of the race in its incipient manhood, and its credulity does not belong to the youth and the man's estate that lies before the people who tread this globe at the present time. What is true to the nation is true to the world; what is true to the world is true to the individual, and so we go back in the childhood of our own individual lives. The people of past generations, you will find, thought to keep children quiet and in subjection very early in life, when they began to bud and blossom in intelligence, and they were told beautiful little stories that bore some relation sometimes to the truth, and sometimes not. But as they grew older, in order to keep them in subjection, they were told by unwise fathers and mothers (some had wise ones) but the majority taught their children fables, and undertook to hold them in subjection through fear, one of the most weakening of all emotions, and in order to do this, many were told in their babyhood, or just when they began to run about the house, that if they did not keep quiet there was a dog around outside who would come in and eat them, or a wild beast that would surely devour all naughty children, and they were naughtily to annoy them and not obey them. Failing to have the dignity of authority in themselves they did not hesitate to falsify to their children. What for? Because they were not wise enough to control them any other way. And so feeling that they must hold them they told them stories that later in their lives they were sure to find out were false. So what was true to our childhood is true to the nation and the world, and the world has been living in its childhood. It has listened to the tales of priests who wish to hold in subjection the people, that they might live in idleness.

How could they do this? Because bubbling up in man's soul was a great law that told him there was something greater than himself in the universe; and, playing upon this weakness, which we know to-day as fear, humanity has been held in the bondage of superstition and error, and been the victim of priesthood and fraud all along the line. Now and then some one has had the hardihood to declare themselves and break away from the fetters that bound them in some degree. You look back, you Protestant Christians to-day, to the era in which Martin Luther stepped out from the Catholic Church and defied it. Did he step out because he was any less Catholic? Had he arisen out of the superstition of the past? Not at all. He believed with the Catholics—he was absolutely and purely a Catholic; but he rose up in his manhood, which was stronger for the moment than his fear, and denounced what he considered the abuses in the Catholic Church—not the Catholic Church itself—at first. But Luther was building wiser than he knew, and, as we have said before, when he nailed his thesis upon the door of the church at Wurtemburg, he drove the first nail in the coffin of religious despotism and bondage under whatever name it may be known in the world, and every "come-outer" from that day who has made his protest, whether against abuses of creed or against creeds as a whole, has driven another nail in that coffin until it is almost ready for the corpse, and we shall all hail with joy the day when superstition and error, under whatever name it is known in the universe, shall be no longer of any use to humanity, and consequently laid aside with reverence and gladness, and we feel glad that the race has grown into a condition of mentality and intellectuality that demands something better.

In the dawn of Modern Spiritualism the race had grown up until it had outgrown its creeds, outgrown its dogmas and a few—and these few always left the van—and when they came out as Spiritualists, or as advocates and believers in the Rochester knockings, it foreshadowed nothing to create doubt with regard to theology. Those people who were most interested in Modern Spiritualism were church people, and people who devoutly believed in some form of religion, and as they believed they turned towards this mysterious and wonderful thing without a thought in their hearts that there was something to undermine superstition and creeds any more than Luther thought when he stepped out and uttered his protest against the abuses in the Catholic Church. These people builded wiser than they knew. We are to-day building wiser than we know. If we were not, we would build poorly indeed sometimes. If we should carry on our analogy we should show you to-day that man when he came out and espoused Spiritualism builded wiser than he knew, when the fact became established that it was an intercourse and exchange of thought between the two worlds, between this world and the spiritual, or the unseen world, as we term them.

When it was found that this intercourse was established, then what was the first move? It was the sympathetic cry of the child for food. When this cry for food went wailing out, what kind of food did we ask for? For spiritual food. And the question arose, what of that other land? If you have returned from that other world to us, what of it? Tell us; and the answer came, and that answer conflicted with the religious dogmas of the day, and in consequence thereof won the poor opinion of those who were bound in creeds and dogmas. And they applied the rule that the old Quaker applied to the dog, which is familiar to most of you, when he said to the dog who stole his meat that he had provided for his own dinner, he said: "I will not beat thee and I will not kill thee. Oh, no, but I will give thee a bad name." And so he turned the dog into the street and cried, "mad dog." Somebody else was ready to kill the dog. So those who found that Spiritualism was undermining the creeds and dogmas of the day, said: "We will not kill Spiritualism, (we cannot; we have found that out); but we will give it a bad name;" and from that has sprung all the wonderful stories of immorality, fraud and wickedness that could possibly be invented by spiteful men and women. And I tell you, my friends, that there has never been a single stone left unturned that could be put in the path of the progress of this new religion—Spiritualism—there has not been a single thing left undone to kill it, and yet to-day it numbers more adherents—if they dared to come out and acknowledge what they truly believe—than all other religions put together. That is making a broad statement. There is no religion in the universe that is not a portion of Spiritualism—no religion that ever welled up in the human soul and made man aspire to become better than is not a part of this grand philosophy, Spiritualism. Why? Because it is builded in the latter days when man's childhood and boyhood is left behind him, that the tales that interested him and made wonderful thoughts in his mind have gone by with that childhood and to-day he requires the real food that shall nourish him. So the first wail that went up was for spiritual food, and we obtained light upon this subject, and we were told, first, that the stories of our childhood were fables indeed; that God had never created this universe and made a mistake when he did it; that man had never taken a fall, only an upward one, and that the story of Adam and Eve, at best, was but an allegory and you might interpret it as suited you on spiritual development; but as a fact it belonged to the realms of fable. And you to-day in your dawning manhood, as a race, are questioning all those fables.

So to-day we are told that Spiritualists deny everything of the past and give nothing in return; that they uproot, tear down with iconoclastic fingers everything that the people have considered holy and trampled them under their feet. This is one of the accusations that is brought against Spiritualism with a great deal of truth. I admit that. But Spiritualism has never offered you a single thing that was untrue. It has never offered you a fable in the world. It has no fables with which to entice and entertain you to-day, but it has a few corroborated facts that it presents to you and says: "Here, instead of your superstitions, instead of your fables, here is a truth!"

It is said that Spiritualists deny the Bible! What do you mean by denying the Bible? I dare to say that there is not a tenth of the number in this hall will give the same answer when I ask the question—what do you mean? You will say one thing and you will say another and you another; and so you will go on. But the idea that is intended to be conveyed through a denial of the Bible is its divine authority. Well, the truth is divine and no amount of denial can make a truth within the lids of the Bible a falsehood. No matter who denies them, they will live just as long as the eternity of time shall live. Every truth, whether it is in the almanac or whether in the daily paper or whether in the Bible—it does not matter where—truth is sacred and holy and must live eternally. It is not destroyed; it cannot be. It may be held in abeyance for a great while, and it may be that man has not yet discovered the truth, and it may be that he has not grown up to that strength of character and manhood that will give him moral courage to stand up and dare to say what he thinks. And I tell you to-day what ails Spiritualism is, because its numbers are not half known in the world, because of the lack of moral courage to declare what they do believe. Our churches in this city to-day are giving shelter to any quantity of thorough Spiritualists. You will say: "Well, they are unworthy of the name." We are all building wiser than we know, and what is the result? I am going to make a declaration that many of you will dissent from, but I think it is true, nevertheless: that no pure, honest, upright person can be set down amidst crime and wickedness and not make their influence felt by those wicked men and women. It is impossible. You cannot set the light of Spiritualism burning in the soul of human beings whose brains are teeming with thought, and who have made the Bible perhaps as close a study as any other man living, says that it is impossible to turn over a leaf in the

comparisons between what Spiritualism teaches and what the church teaches; you cannot plant one of these people there without the radiant, glowing light of immortal truth piercing through the armor of bigotry and superstition, and silently doing its work. You may not see it, but just as sure as light follows darkness, just so surely will the leaven of spirit power leaven all the lump of Christianity and humanity will be saved with the spiritualistic idea of higher and better lives, of noble, earnest endeavor. What of crime? you ask. Equalize property to such an extent that you could make every human being understand that they have the right and the privilege and the power to be self-supporting and self-sustaining and you will have solved the problem of crime. What is the matter? It is because in the superstitions of the past you have taught that to work was a curse. One of the fables of your childhood has been that man had to earn his bread by the sweat of his brow, because of the curse from the Garden of Eden. Woman has been obliged to bear her children in pain and anguish from the same cause. Are these curses? Let me tell you how quickly we can kill all these curses. You let every individual as soon as they come into this earthly life be imbued with the idea that labor is a blessing, and that without it man cannot afford to live. But you say: "I am rich and can afford to live without work." No, sir; there is no man or woman born rich enough to live without work. Why? Because it is work that develops and strengthens every bone and sinew and muscle in the human form, and you cannot afford to get along without good health, and you cannot live in idleness. It is utterly impossible. So instead of that old fable which cursed you and the race by inculcating the idea in their minds that work was a curse, and men to be blessed must be able to live in luxury without working to earn it, is that which has inspired the singer of songs about that "beautiful land of rest," where you have nothing to do but sing songs around the throne of God forever and forever. Ladies and gentlemen, if this were true every one of you would be glad to return to old mother earth, and be thankful to get back here and take all its trials and sorrows after you had had twelve months of that sort of thing.

Show me the man to-day who has got a warm tender soul, and I will show you the man who will work for his living. There are exceptions. But my friends, let us understand this morning that this has been one of the curses you have heard in one of the fables of your childhood. Put it among the rest, pack it away with the playthings and never unearth it, but let it remain dead forever!

Another thing. No woman is born into the world but may rid herself of the curse if she is educated to eat and drink and exercise and dress properly, but what may bear children with but very little pain and with very little suffering, and even that pain and suffering is a pleasure when born with the idea that the child will soon come that she will hold in her arms, and it will be hers. The anguish and the horror and the suffering of child-birth may be done away with by natural living, and consequently, we shall certainly out-live the curse every time when we live natural and keep people employed. We have solved the problem of the financial question, when we teach people how to do these things.

What have we to offer instead of the pain and anguish and suffering of the curse that was placed upon woman? We have health and strength and longevity, and parturition without pain, and so turning her curse into a blessing. Is this nothing?

Now, my friends, we have taken away two of the dear old pets of the past, two of the dear old idols, the curse of labor and the curse of maternity. Those were the two awful curses, we have overcome them, and Spiritualism makes this possible. How? By just throwing the light of common sense upon the ledger, and putting it into place, or relegating it where it belongs in the childhood of the race. We have no need to-day of curses, but we do have need of all the blessings that spirit intercourse can give us. It would be impossible for me in the time allotted, even if I were to transgress the hour—I could not do the subject justice, and tell you one half of the beautiful things that Spiritualism has to offer for every single idol that it sweeps from your path it has something grand and beautiful instead. Perhaps I could not say anything better than to quote that

"For every crumbling altar stone
That falls along the way of time
Eternal wisdom hath overthrown
To build a temple more sublime."

As long as you have these little idols, just so long you will not take hold with avidity, and be somebody, and feel that manhood is enhanced by work, that womanhood is made sacred by maternity. And these blessings Spiritualism offers you instead of the curses of the past.

What have you instead of the insufficiency of the Bible? I wish to say with regard to the Bible, if you take the Spiritualism out of it, there is not anything else worth having in it. One of the best thinkers of this age, and one who has made the Bible perhaps as close a study as any other man living, says that it is impossible to turn over a leaf in the

Bible that he cannot find some Spiritualism in it. It is just about as contradictory as the messages that come from the spirit world through the different organisms to-day and so we tell you that we are not to do anything to your Bible, or to take off the word "Holy." Put it on the table and read it like any other book, and we have not a word to say against it. If you find in these old fables a beautiful allegory, something that speaks sweetly to your soul, read it. So we have to say to you that Spiritualism is iconoclastic but it has much to offer you in the great Bible of to-day. If you close your book, and lay it on the shelf, we have enough to feed humanity in the highest and deepest longings of the human soul. Spiritualism does not need your Bible. Why? Because we have a bountiful table set with truth, and we have to-day only to invite you to come in and witness the phenomena here and now. We do more than that, we invite you to sit down by your own fireside and become convinced of the fact of spirit intercourse, and then, when you have clasped hands with the wife you thought dead, the lost child, the father whom you loved, and with the mother whom you adored, and they have said to you, "Child, these things you were told in all seriousness are but fables, and we have the living truth to give you instead—then you will not discard, or attempt to demolish everything that is offered you by Spiritualism.

Sit down by your firesides, and there is not a family of three in the universe but will find there is mediumistic power enough to convince you there is something worth searching deeper for. And when you have found your spirit friends it will be the facts that have come to you from the living, breathing, pulsating souls of men and women who have loved you and who have stood by your side until you know the value of every single word they may utter.

We have to offer to-day instead of a theory of a hell and heaven founded upon the fall of man and redemption of man, and through another man's blood, he being slain for that purpose by the fist of Almighty God—we have to offer you to-day a race who have come up from the lower animal life, from a little back brain, knowing only how to get enough upon which to live, and he has evolved until to-day he is crowned like a king with a God-like intellect far, far ahead of the fabled gods of the past. To-day we offer you instead of a religion that binds man, one that says—remove every fetter from man's mind and give him freedom to act and think, and he will just as surely think out into the sunlight of infinite truth as he will live. So we have to offer you the blessedness of freedom to think, the blessedness of freedom to act, the blessedness of throwing off the shackles that have bound us for ages past—and standing up and being your own priest and your own preacher—standing up and forming your own creeds between yourselves and the beautiful spirits who are standing around you. When you have done this, then you will have become so far progressed that you will never ask what we have to give you instead of the idols we have taken from your path. We are at war only with error. We are after the truth, gathering up from every quarter of the globe, from every man and woman, every crumb of light and truth that we can possibly gain, and we find to-day that goodness and truth are stronger weapons than falsehoods and fables. We find the strongest power in the universe is that which is underlying man, which out of sight is constantly propelling him, whether he will or not, onward. Friends, I tell you, you will go, you must go, you must grow. It is impossible for you to stand still, and if you have, like the school boy, jumped back a little to get a better hold, or, like some, get up too fast, and you seem to retreat; but you go back only because you missed some of the rounds in the ladder.

You cannot get to heaven at a single bound; you cannot get out of the rut here at a single step; you cannot get out of the conditions of hell or unhappiness and suffering up to eternal joy in a moment. For, truly, the poet has said: "Heaven is not gained at a single bound, But we build the ladder by which we rise, From the lowly earth to the vaulted skies, And climb to its summit round by round."

Written for The Better Way.
THE TIME HAS COME.
HUDSON TUTTLE.

The time has come to fairly and squarely meet the issue. The liberalist has thus for too often felt the necessity to apologize for differing in opinions from the powers that be. He has sought to gain acceptance for his ideas by clothing them with more or less of the old phraseology; putting the new wine into the old bottles, and retaining a part of the old labels. He has a beautiful design, but he fears if built of entirely new material few will enter, and he gathers up drift from the old and patches on until the original is obscured.

He clings to the Bible for evidence, not because he believes it, but because others do, and its texts with them have weight, forgetting that such method is entirely foreign to him, and the idle play of a child.

Why not once for all say boldly, we can loose from this superstition? We are now in the age of law; are governed by law, and reason from law? Why should a book written, no one knows by whom, in an age of ignorance, be brought down to our time, held sacred, infallible, and the word of God! They who wrote it belonged to the childhood of the race. They were no more civilized than the Bedouin robbers. They knew nothing of geology, of geography, of astronomy, of anatomy, physiology, and their morals were such as to place any leading character in the book from Moses to Jesus in the penitentiary or workhouse were they living at the present time. Why should such a book be carried like a corpse by liberalism? It has been carried for two thousand years by humanity, like a millstone around the neck of a strong swimmer, who despite its weight has gained the shore, to hear the claim that he has succeeded because sustained by its glorious assistance! The entire scheme of the Christian Salvation, which makes the Bible of use rests on the fall of man. If he did not fall, then he is not lost, and his salvation through Jesus is not necessary. If he did not fall, is the Garden of Eden, and Adam and Eve are myths, then the entire fabric of Christian dogmas fall into irretrievable ruin.

If there is one thing absolutely demonstrated by science, it is that man was evolved by past ages of progress from lower forms, and that six thousand years is only as a generation compared with the period he has inhabited the earth. Darwin, Wallace, Spencer, Haeckel, Lyell and hundreds of students of lesser note have demonstrated the vast antiquity of man and his evolution.

The myth of man's being lost from God, called forth the myth, which is secondary there to, of the Savior, and the latter falls with the former. The Bible has no significance beyond its interpretation of the relations between God and man, under this scheme. If the foundation of this scheme be destroyed, it becomes only a chronicle of events among a barbarous tribe, reflecting the superstition and ignorance of the ages in which it was written. Why not then honestly say what we know to be true, when asked if all believe the Bible, and not that, although we do not think it inspired, it is an excellent book replete with wisdom.

Why not say, that its acceptance as divine authority has been the cause of more misery, degradation and folly than all other causes in the world combined? It has been the strong hold of tyranny. War has gathered its brands in its pages; slavery forged its chains, bigotry supported itself by its texts when venting its hate on unbelievers. The plains of Europe and Asia have been whitened with the bones of armies slain fighting for its support, and the smoke of sacked and burning cities darkened the heavens. It has been a flaming sword, a hand of discord, the citadel of ignorance. The ages have been a record of the constant unflinching battle of mankind, to shake off the influence of this old man of the sea, and millions of earth's best and bravest, have met martyrdom for the cause of truth.

Now the liberalist following in the time-old rut, discarding the secret books, accepting knowledge, feels that it is necessary in the beginning to define his ideas of God!

Is not this a lingering shadow of superstition?

Why should there be any call for a definition of God? As we cannot in the nature of things understand him, and can comprehend somewhat of the laws of nature, is it not wise to begin with that which all can know?

As far as God is concerned, he is the least important factor with which we have to deal. His existence is an equation with an unknown quantity which we can neither separate or eliminate; and fortunately, of its evolution is of no practical importance.

To have said this before science enlightened the minds of men, when religion held the race by the stupor of belief, would have been death.

The Gods with which religion has cursed mankind are dead! There is no urgency of a new altar to the God of knowledge. He demands no shrine, no altar, no temple, nor has he given any power to manufacture his flesh and blood to feed those who believe in him. He has no churches, no creeds, no priests.

The laws of nature stand between God and man. Whatever the force, energy, power, intelligence we may be, underneath the changes of time, we are not called to analyze or define, at least until we understand these laws. They are the steps by which we rise to a comprehension of what is beyond.

Religion has not been for the living but for the dead; not to live by but to die by. It has cursed and blasted the present to a hope of a future existence worse than annihilation, and from which manhood shrank with disgust. We live for this life primarily, assured that there can be no conflict between its requirements, and any form of existence in store for us. The conduct which rounds out and completes our character intellectually, morally, spiritually, is that best filled to prepare us for the future.

If you are convinced that this is the truth, why misrepresent your convictions by apologizing and compromising with the old? The truth is not advanced a single step by such advocacy. "Oh," you say, "if we boldly express such ideas we shall offend and become unpopular."

The truth should offend no one. It ought to be the pearl sought above all price, and if we are once certain that it is ours, the manner it will be received by others, or the reaction on ourselves, are not to be taken into consideration. By such compromise the social influence of Spiritualists and Freethinkers is mainly thrown on the side of orthodox faith, and the great cause which they believed in, loses their prestige of coherence and organization.

Written for The Better Way.

SPIRIT PHENOMENA.

WILL C. HODGE.

The present investigator of spiritual phenomena cannot fail to observe the vast difference in the manifestations occurring through the power of the same medium at different times, and which absolutely depend upon the conditions existing at the time. It would be a wise person who, understanding the laws governing the phenomena would be enabled to make good conditions, and if the smart slecks who go to seances for the sole purpose of discovering fraud, would study the laws governing mediumship and put forth the same efforts to make conditions that they now do to destroy them, much good would result, not only to themselves but to the world at large as well as to the spirit forces. Many investigators go to seances seemingly for the express purpose of preventing manifestations and then find fault because they do not occur. Each and every seance must stand upon its own merits no matter what the reputation of the medium may be. That there is sometimes the appearance of fraud where none is intended we are fully satisfied, and are equally satisfied there are times when the manifestations are simulated by the medium, and we believe with the full consent and even assistance of their guides. While we believe this to be true we are also convinced that the quality of the circle has much to do with the character of the manifestations, and that the most truthful medium in the world can be surrounded by a circle composed of such inharmonious and untruthful elements that fraud will be the result. That this is a regretful state of affairs all will concede, but we are compelled to deal with things as we find them and not as we would like them to be. When the time arrives that we can send none but true men and women to the spirit side of life, and none but honest and truthful persons attend seances we shall have an order of manifestations as yet but little dreamed of. That the spirit world can do so much under the adverse conditions to which they are subject is a cause for devout thankfulness to every lover of truth.

Among the medial instruments for materialization and though whose powers their have been remarkable demonstrations, may be mentioned Carrie M. Sawyer. It has been our privilege to witness many fine tests of spirit presence and power through this instrument, a few of which we propose to relate in this article. At a seance held in Boston, in August 1885, there were assembled fifteen persons. The cabinet was directly in the center of the room while in front was a curtain pole running the entire width of the room on which was a curtain which could be drawn concealing the cabinet. Between this curtain and the cabinet was a space of perhaps two feet. After forming the circle and the usual greetings by Maude, two forms appeared simultaneously while at the same time numerous hands were materialized. A lady stepped out from the cabinet in full view of all, while at the extreme left of the room was the form of Elen who pushed the curtain aside and in a clear loud voice bid the circle good evening. Another grand manifestation was that of a lady who stepped clear from the cabinet while at the same time there appeared at her right, and at least eight feet above the floor the head and bust of a beautiful looking lady which was fully illuminated. No one who witnessed this remarkable phenomenon had any doubts of its genuineness. The circle was seated across the room in the form of a crescent and as we occupied a seat at the extreme left it brought us in close proximity to the organ, so close in fact that our left arm rested lightly upon the instrument. During the evening a man apparently twenty-five years old materialized behind the curtain spoken of at the extreme left of the room and at least six feet from the cabinet. This party pushed the organ stool to the instrument, deliberately seated himself and played the air of the "Sweet Bye and Bye." He was in such close proximity we could have touched him with our face, while every feature was perfectly distinct, even the buttons on his vest showing as plainly as they would upon any mortal. Upon some one asking who he was, he turned upon the stool and deliberately looked over the circle without making any reply, when we suggested that he had come to try his powers. To this he assented by nodding his head, and stepping behind the curtain he disappeared. At a subsequent seance, and while we were sitting in the same position this man came again and seating himself again at the organ, again played the same music, then turning slowly he looked intently at a party in the circle for a moment, when the party exclaimed; my God Tom! is that you? Upon being assured it was Tom, the spirit and mortal approached each other, and for several minutes held an animated conversation, when the spirit said good bye, and stepping behind the curtain again disappeared. At the close of the seance, desiring to know more of this manifestation we approached the party for whom the spirit came, and asked for information. He informed us that it was a former leader of a Boston Band, a fine musician, and added: "If I was not a believer in materialization, that manifestation would settle the fact for me be-

Written for The Better Way.

ARE DREAMS REALITIES?

H. R. B.

The diary of Mrs. Florence Hibner, nee Acer, who recently passed to a higher life at Hoboken, N. J., contains the following:

"In 1865 I was engaged to a young man, but for good reasons the engagement was mutually broken, unbeknown to my mother who had also unbeknown to me for my intended, deeded him a house and lot in Rochester, N. Y. After the engagement was broken, this young man left for the West. In 1867 my mother passed over, I was the only child. I took charge of the estate as best I could. Seven months after my mother passed over, I dreamed that she came to me and told me that the house and lot belonged to Frank, and that I must pay the taxes and insurance, and invest the rentals for him until he returned. I was very much impressed with the dream and on looking up the records found that the property was in his name as she had told me in the dream. So impressed was I, that it was my sainted mother who appeared to me that I at once deposited all rentals of the place to his credit and up to this entry Jan. 1st 1890, not one dime has ever been appropriated out of the earnings of the property. I don't know if he is in the land of the living. But, I have done what I believe my mother in spirit life directed. On one occasion I was told he

yond all doubt." The form of a lady emerged from the cabinet whom my wife instantly recognized as one whom she had cared for during a sickness of five months, and was with her when she passed to spirit life. To myself, the spirit looked taller than when in the physical form and we so expressed ourselves, when she immediately returned to the cabinet, and again emerging, exclaimed, I'm not so very tall! We replied, no, you are all right now. She was on the last appearance several inches shorter than at first, and coming directly to where we were seated, she kneeled upon the carpet and clasping my wife's hand as well as my own, for several minutes she conversed as freely as any mortal would have done. She took my wife's hands, in hers and looking over her fingers one by one, looked up in her face as much as to say, where is the ring which I gave you on my death bed and which I requested you to wear in remembrance of me? After being told the hand had become swollen which made it painful to wear the ring, she exclaimed it is all right. This lady was small in stature, had jet black hair and large blue eyes and could not well be mistaken for another. It would of itself have proved the fact of materialization if we had received nothing else. During the seance my wife's sister came from the cabinet and standing a moment, began making passes through the atmosphere. Coming slowly toward us, and holding her right hand stationary, she made passes with the left bringing it each time in contact with the right, when presently we plainly saw something forming in the hand which suddenly assumed shape and proved to be a veritable orange. We actually saw this grow from out the viewless air, and after presenting the orange to my wife she expressed her unbounded satisfaction with the result of her experiment and for the privilege of meeting one who was near and dear to her. Upon being introduced to herself, she expressed pleasure, saying she was already acquainted in the spirit. Another remarkable manifestation and the last of the evening was a young lad who presented himself in the costume of a sailor and was fully recognized by his mother who declared that his dress even to his cap was an exact duplicate of the one worn when lost from the vessel rounding Cape Horn in a gale. The meeting of mother and son was affecting in the extreme and whatever the skeptic might think, no one could convince that mother that she did not again hold her boy in a loving embrace and that the so-called dead were not still living and under proper conditions, can hold sweet communion with their earthly friends.

Another pleasing feature of Mrs. Sawyer's mediumship is the independent voice and it was our privilege on one occasion to hold more than an hour's conversation with Maude while sitting in the medium's own room. There were five parties present, we were simply having a social chat discussing mediumship and kindred topics, when one proposed that we hear from Maude. The light was extinguished, when Maude said: Why didn't you do that before, I've been waiting a half hour to get a chance to talk to you. We are sure this voice was not the medium's, from the fact that she took part in the whole conversation, while the spirit's conversation was as distinctly individualized as any person's in the room. Many excellent tests were given during the progress of these seances, and many messages were voiced by Maude in behalf of spirit friends who could not use the forces in making up a form. We have no hesitancy in saying what we have always said in regard to this medium, that while she has had her successes and her failures as well as her exposures, yet, under good conditions we know her to be a remarkable medium for various phases of phenomena, and a genuine medium for what is known as materialization.

THE S. P. A. AND THE SPIRITS
To the Editor of The Better Way.

I inclose an independent slate writing, recd. 12 ult., through M. A. Mansfield's mediumship, in behalf of the Spiritual Phenomena Association of Grand Rapids Mich.

H. W. BOOZER.

This, my dear husband, is a golden moment for me, as are all these—my interviews with thee. As my strength is very much limited, I must communicate briefly.

The S. P. A., is destined to do more for the cause of Spiritualism than any movement now in existence. Many cities will soon follow, a strong band made up of the best minds has been formed here for the purpose of aiding the S. P. A. work. It is called the "S. P. B." (Spiritual Phenomena Band.) E. V. Wilson is at the head, he is here to speak for himself, and I will not take up more than my share of the occasion. Be steadfast and courageous, I shall be able to say more another time. Most lovingly,

S. P. A. Home 12th May 1891.

H. W. BOOZER, my dear Brother and Co-Worker.

It is with feelings of gratitude and sympathy that I dropped you a few lines at this moment. The S. P. A. is a grand movement, and with the co-operation of the Spiritualists of your city, it is sure to meet with signal success. The movement needs and desires the aid of all, in a greater or less degree. Now is a chance for them to prove their metal, trusting they will come to the front, I am, Fraternally Yours, E. V. WILSON.

A STRANGE PREMONITION.

Engineer Richmond, of the C. M. & St. Paul road, who was killed in the collision near Specht's Ferry recently, was a resident of Dubuque, 40 years of age, and leaves a wife and two children, a daughter 17 years of age who is a student in the Dubuque High School, and a little son nine years old. Engineer Richmond was found with the dome of the engine resting on him. He was crushed to death and his body was literally cooked by the steam. The Dubuque Herald publishes the following strange circumstances and vouches for the truth:

The wife of the dead engineer had a strange experience which cannot be explained. She was asleep at home. At about 12:45 she was awakened by two terrible cries from her husband. As she awoke she felt on his side of the bed, but he was gone. As soon as she was fully awake, she knew he was gone, and was expected to return before daylight. Those cries of her darling husband still rang in her ears, and lighting a lamp she

paced the floor until morning. Then calling a neighbor, she said that her husband was either dead or badly injured, and at that time she had not received the least information of the accident. It may be said that in regard to the time, Engineer Richmond's watch on his person stopped at 12:45 and his wife says she awakened at a quarter to 1, only three minutes difference which can be accounted for in the difference in watches.

[This is a case of mind-projection from the dying engineer to his wife, the object of his love. This is possible in all cases of distress, and proves that man has a life condition in him that is superior and distinct from the body, and which at death of the body is entirely separated and then follows the train of first thought, often exhibiting itself to the clairvoyant sight of the loved one, or otherwise manifesting itself while yet able to control material conditions which spirits can often do to an advantage while the body is still warm or not yet put entirely away or undergoing decay.]

MURKIN VENNUM.

To the Editor of The Better Way.

You in last week's BETTER WAY, speak of the case of the spirit Mary Ross, taking control of the physical organism of another girl and holding it for nearly a year, but your information in regard to names and dates seems to be deficient or erroneous. I read the account of the case in 1877 in a pamphlet of 1 think about 20 pages and if my memory serves me right, and I think it does, the name was Lurancy Vennum, but she cannot be living with her parents in Rollins County for there is no such county in Kansas, it must be Rawlins County, and further, I read in the Chicago Express, I think the article was from the pen of Helen Wilmans several years ago that Lurancy Vennum was married and had one child. So you see the idea of her being a young girl living with her parents in Rollins County must be in error. But the account you give is otherwise in accordance with my recollection of the substance of the pamphlet. The man of whom I borrowed the pamphlet is in the spirit world and the family are all away from here and none of them are Spiritualist or I would try to get a copy and send you. The scene of the phenomena was somewhere in Illinois but I cannot recall the locality.

The errors in this case show how unreliable must be the history of the past, as we have it at the present day. How easy it is to get names and dates confused and I suppose other matters as well. I have written hundreds of letters in order to find him, that he might claim the property my mother gave him. Spirit friends tell me he will learn all after I pass over and not till then. Are these dreams, or these scenes enacted through spiritual agencies. Who knows?"

ARTHUR SHARP.

A Ghost On a Bridge.

The Yellow Mill Bridge ghost has again been seen, and the last man to see it has taken a solemn vow not to go over the bridge again at night alone. This man is Andrew B. Morris, living on Newfield avenue. He claims that as he was walking home last night he suddenly saw the figure of a woman on the opposite side of the street, who appeared to be walking as though in great hurry.

Thinking that possibly the woman might imagine she was being followed, he slackened his pace, and was surprised to see that she also slackened hers. Suspecting she might be laboring under a delusion, he stopped walking. The woman also stopped. He then turned and retraced his steps for quite a distance, and she also turned and retraced hers.

By that time he had become alarmed and for the first time the stories told of the Yellow Mill Bridge ghost flashed through his mind. He stopped and picked up a stone and started to cross the bridge.

The woman's figure crossed the bridge ahead of him, and when he was about the center of the span she suddenly turned and, with a rush, came toward him. For a moment he was too startled to move and then hurled the rock at the figure.

The stone went true to its mark, but when it met the figure it seemed to pass directly through it and struck one of the heavy iron pillars of the bridge. The figure then seemed to disappear, and, with a yell, Morris ran for home, where he arrived in a state of exhaustion.—N. Y. Herald.

Why?

To the Editor of The Better Way.

Why should I not desire my errors clearly set before me? Not with a sneer, ridicule, or a patronizing way. It is no criticism unless the remedy is given. Take not from another the growth of their pleasure unless you put something in its place. If we do not open our minds freely and study for our own use that which is given to us by our neighbors, we block our way to progress, for our lives are woven together in the network of existence. Generally we fight to hide the error when we should receive it mildly and correct it. Why hide it? It still exists and can only be relieved by correction. A STUDENT OF NATURE.

The wife of the dead engineer had a strange experience which cannot be explained. She was asleep at home. At about 12:45 she was awakened by two terrible cries from her husband. As she awoke she felt on his side of the bed, but he was gone. As soon as she was fully awake, she knew he was gone, and was expected to return before daylight. Those cries of her darling husband still rang in her ears, and lighting a lamp she

What only \$1 a year? Yes, sir. THE BETTER WAY is on a boom, and can afford to give the best paper for the least money. Try a three months' subscription and convince yourself of that fact.

THE BETTER WAY.

Ayer's

Sarsaparilla

The Best

Blood Medicine

So say Leading Physicians and Druggists, and their opinion is endorsed by thousands cured by it of Scrofula, Eczema, Erysipelas, and other diseases of the blood.

"Ayer's Sarsaparilla has won its reputation by years of valuable service to the community. It is the best."—R. S. Lang, Druggist, 212 Merrimack st., Lowell, Mass.

Dr. W. F. Wright, Paw Paw Ford, Tenn., says: "In my practice, I invariably prescribe Ayer's Sarsaparilla for chronic diseases of the blood."

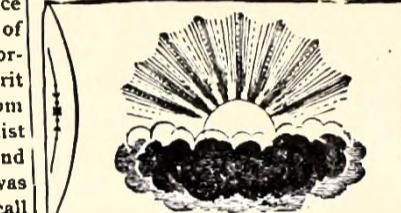
Dr. R. R. Boyle, Third and Oxford st., Philadelphia, Pa., writes: "For two years I have prescribed Ayer's Sarsaparilla in numerous instances, and I find it highly efficacious in the treatment of all disorders of the blood."

L. M. Robinson, Pharmacist, Sabina, O., certifies: "Ayer's Sarsaparilla has always been a great seller. My customers think there is no blood-purifier equal to it."

"For many years I was afflicted with serpentine running sores, which, at last became so bad the doctors advised amputating one of my legs to save my life. I began taking Ayer's Sarsaparilla and soon saw an improvement. After using about two dozen bottles the sores were healed. I continue to take a few bottles of this medicine each year, for my blood, and am no longer troubled with sores. I have tried other reputed blood-purifiers, but none does so much good as Ayer's Sarsaparilla."—D. A. Robinson, Neal, Kansas.

Don't fail to get

Ayer's Sarsaparilla
PREPARED BY
DR. J. C. AYER & CO., Lowell, Mass.
Sold by Druggists. \$1, six \$5. Worth \$5 a bottle.



VITAPATHY,

THE NEW SYSTEM OF PRACTICE, IS the Rising Sun of this progressive age, and, like the sun, shines for all people, and heals and cheers and blesses all.

VITA—Life, cures PATHY—Disease, scientifically employed through all vital means, formulated into a superior System of Practice, with its full library of books, copyrighted lessons, Chartered College, and regular sessions. Every physician should learn it to be successful. Send postage for free reading to AMERICAN HEALTH COLLEGE, FAIRMOUNT, CINCINNATI, O.

Studies in the Outlying Fields

PSYCHIC SCIENCE,
BY HUDSON TUTTLE.

This work essays to outline and explain the vast array of facts in the field of research, which hitherto have had no appropriate outlet, and refers to the various causes and conditions which arise to the laws and conditions of man's spiritual being. The leading subjects treated are as follows:

Matter, life, mind, spirit; What the sense teach of the world and the doctrine of evolution; Scientific methods of the study of man and its results; What is the sensitive state? Mesmerism, hypnotism, somnambulism, clairvoyance, etc., as developed by psychism; Sensitiveness during sleep; Dreams; Sensitiveness induced by disease; Thought transference; Intimations of an intelligent force superior to the actor; Effect of physical conditions on the sensitive; Unconscious sensitiveness; Prayer, in the light of sensitiveness and thought transference; Immortality; What the future life will be; the preceding facts and conclusions; Mind control; Chiaroscuro; Metaphysics; Their psychic and physical relations; Personal experience and intelligence from the sphere of light.

It is printed on fine paper, handsomely bound, 224 pages. Sent, post paid, \$1.25. Orders promptly answered by THE WAY PUBLISHING CO., Cincinnati, O.

Later Papers from Samuel Bowles, Carrie E. S. Twing, Medium, pp. 20. Price 10 cents; postage, 1 cent.

No. 2—The Origin of Life or Where Man Comes From. The Evolution of the Spirit from Matter through Organic Processes, or How the Spirit Body Grows. New edition, enlarged and revised, by M. Faraday. Price 10 cents; postage, 1 cent.

No. 3—The Development of the Spirit After Reincarnation. The Origin of Religions, by M. Faraday. Price 10 cents; postage, 1 cent.

No. 4—The Progression of Mental Action; or How we Think, by M. Faraday. Price 1 cent; postage, 2 cents.

No. 5—Jesus Christ a Fiction. Founded upon the Life of Apollonius of Tyana. How the Pagan priests of Rome originated Christianity. Startling confessions of its founders, books, 75 pages; \$1. Price 10 cents; postage, 1 cent.

No. 6—Obsession or How evil Spirits Influence Mortals; by M. Faraday. pp. 28. Price 10 cents; postage, 1 cent.

No. 7—Progression; or How Spirits Advance in Spirit Life;—The Evolution of Man, by M. Faraday. pp. 28. Price 10 cents; postage, 1 cent.

No. 8—Disobedience of the Physical Death, by M. Faraday. Price 5 cents; postage, 1 cent.

No. 9—The Relations of Science to the Phenomena of Life, by M. Faraday. 10 cent; p. 10. Price 10 cents; postage, 2 cents.

BOULEVARD PAMPHLETS.

No. 1—Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican in Spirit Life, Including Later Papers. Carrie E. S. Twing, Medium, pp. 91. Price 25 cents; postage, 2 cent.

No. 2—Interviews with Spirits, by Samuel Bowles, Carrie E. S. Twing, Medium,

[Entered the Post-Office at Cincinnati, Ohio, as Second-Class Matter.]

THE BETTER WAY

IS ISSUED EVERY SATURDAY

THE WAY PUBLISHING CO., PROPRIETORS,
Southwest Cor. Plum and McFarland Sts.,
CINCINNATI, OHIO.

M. G. YOUNMAN, President,
J. H. WRIGHT, Treasurer,
J. C. STOWELL, SECRETARY.

CINCINNATI JUNE 6, 1891

Terms of Subscription.

THE BETTER WAY will be furnished, until further notice at the following terms, invariably in advance:

| | |
|--|--------|
| One year | \$1.00 |
| Clubs of ten, to the one getting up the Club | \$7.50 |
| Six months on trial | \$3.50 |
| Three months on trial | \$3.50 |
| Single copies | 5cts |

REMITTANCES.

Remit by Postoffice Money Order, Registered Letter, or draft on Cincinnati or New York. It costs ten or fifteen cents to get drafts cashed on local banks; so do not send them. If you are a subscriber, and receive in payment of subscription, direct all letters to The Way Publishing Co., S. W. corner Plum and McFarland Streets, Cincinnati, Ohio.

THE BETTER WAY cannot well undertake to search for the home of its subscribers. Advertisements which appear fair and honest, upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they discontinue our column of advertisements, when they have proved to be dishonest or unworthy of action.

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Subscribers who desire to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which we are responsible, must be addressed to THE BETTER WAY, and money orders made payable to:

THE WAY PUBLISHING CO.,
Southwest Corner of Plum and McFarland Sts.,
CINCINNATI, OHIO.

Obligations free to the extent of twenty lines. Ten cents a line over that amount, for which the sender is also responsible. Letters will not be returned without postage accompanying the same—not preserved beyond thirty days after receipt.

CLUBS! IMPORTANT SUGGESTION.

As there are thousands who will, at first venture, only twenty-five cents for THE BETTER WAY three months, we would suggest to those who receive a sample copy, to solicit several others to take it, so that they will receive it for only five to ten, or even more, than the latter sum. A large number of little amounts will make a large sum total, and thereby extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscription—solicit others to aid in the good work. You will receive a special discount for THE BETTER WAY, for not one of them can afford to be without the valuable information imparted therin each week, and at the price of only a trifle over one cent a week.

Written for The Better Way.
THE LIGHTS AND SHADES OF MEDIUMSHIP.
MOSKS HULL.

I almost fear to enter upon the topics I have set myself to discuss under the above heading. Mediums are so peculiar—so sensitive that it is hard to discuss the various peculiarities of its office without occasionally letting fall a word at which some medium will take offense. This sensitiveness belongs to mediumship; without it, no one can be a medium. You might as well talk of a person freezing to death without getting cold as to talk of one becoming a medium without becoming sensitive. Sensitiveness is mediumship; mediumship is sensitiveness, and nothing else.

While the world rejects, ridicules and denies anything like mediumship, Spiritualists have generally committed the opposite blunder of thinking we have mediumship as the angels have vouchsafed it to us, and our duty is to take or reject that which comes through its avenues and say nothing about it by way of criticism. As a certain religious sect, not a hundred years ago, opposed the education of the ministry, on the ground that "the Lord educates his preachers," so certain Spiritualists have said: "The angels know what they are about, and we have nothing to do but to receive what they choose to give us."

While I do not doubt but that some of the angels know what they are about, I do not think they all do. Even if they do I believe mediumship to be a blessed, a divine gift, and our duty is to co-operate with wise intelligences on the other side in order to try to find out exactly what mediumship is, and how to treat it—how to render it—what sensible spirits on the other side and on this side of life would have it—a reliable means of conveying intelligence from one world to another.

Mediumship! Who can properly estimate the sacredness of its office? Who is worthy to have his or her lips touched, as were those of Issiah with this "live coal"? Mediumship stands between this world and the other—between the living and those unborn we call dead! It is the key which unlocks the doors between the two worlds; while it gives those who have crossed death's otherwise dark river, an opportunity to hail those on this side—to tell us where and how they are; it is the only known source of consolation to those who mourn the loss of those near and dear to them; it brings those long parted in speaking distance, and sometimes in sight. This mediumship affords a consolation all need more than they need any other, and yet a consolation which cannot be elsewhere obtained. As all humanity is going to whatever port death has taken all in the past—as we are all aboard death's vessel crossing this life's stormy sea, so all humanity, whether it knows it or not, is interested in anything which can throw a ray of light on the land to which we are going.

Though the light given by mediumship may be very dim, it is our first, our only light. Mediums are the only ones trusted with messages from one world to another; they are the telegraphs and telephones by which our friends on the other side of

death's river send messages or speak to us.

The office is so grand that its very sacredness is a temptation to conscienceless scoundrels to simulate it, but he or she who would thus play with the most sacred feelings of the human heart justly falls under the execration of every one who feels the sacredness of this holy communion! In proportion as we prize our spirit friends and the sacredness of that which can bring them to us, do we feel to baffle these Lazaronii, who at the same time impose upon our love for our dear departed, and drain our purses of hard earned cash in the name of mediumship. Yet one can hardly expose and denounce these human ghouls without inuring in the estimation of somebody, those sentinels who stand between the two worlds.

Mediums, while, alas, many of them have failed to save themselves, are the saviors of the world! On the hand they save the world from Atheism and Materialism, by their positive demonstrations of a world of life—of spirituality—a world of which our arisen friends are inhabitants.

Mediums have by their demonstrations put out the supposed to be eternal fires of hell, and converted the supposed rendezvous of Satan and his imps into a place of eternal and unlimited progress. Mediumship has unlocked and swung open to this world the hitherto closed gates of both heaven and hell; it has proved God to be the great fountain of spirituality, and the fount of spirituality to be God; it has at the same time proved the devil to be a nonentity.

Mediumship is again the world's savior, in that it has saved it from the fear of death and what follows. Through mediumship the cruel sting has been drawn out of death, and the grave has been robbed of its victory.

"Oh, mortals, shout aloud for joy.
Your glad harpoons sing;
The grave is robed of victory
And death has lost its sting."

Mediums are slowly but surely elevating the world out of its sins and relieving it of its fleshly ailments. Mediums are the mediators—the atoners for the world. In a certain sense they furnish a vicarious atonement, by actual suffering for the sins of the world.

In delivering the world out of its ignorance, sins, aches, pains and deaths, mediums carry a heavy load, even those who have entered that better country, laden with sin and pollution often unload even their love of strong drink and tobacco on these vicarious sufferers.

Mediums are again the sufferers for the sins of the world, in that they are the objects at which the world hurls its most fiery darts of unbelief, of mistrust and misjudgment. The world knows very little of mediums, still less does it know of how to treat them, how to shield and protect them, and to call out of them what it so much needs, and what they, under proper conditions are so capable of giving.

How necessary, in order for us to enjoy the blessing sent the world through mediumship, that we study it in all its phases. Let us try so to do.
(To be continued.)

Written for The Better Way.
THINKING—DOING. WHAT AND HOW!
W. WINS SARGENT.—NO. 1.

This being the first of a series of articles to appear in the columns of THE BETTER WAY, under the above caption, it is in order that the writer and the reader have some idea in common, as to the purpose of their writing, as to the use of their reading. So let this article be introductory in its character.

The Lyceum, the Forum, the Pulpit, and the Press have, for centuries, been four most efficient methods of teaching the populace.

The Lyceum, the Forum, the Pulpit are now surrendering to the supremacy of the press. Observation affirms the truth of this statement.

The more favourable conditions surrounding the reader over those of the listener, in great part, explain why, the press is most potent in its work.

Printed matter appeals silently to the analytical powers of the reader.

The orator stands in front of his theme and by his presentment, the listener is impressed.

A community of readers—reading intelligently—becomes a community of thinkers; while only listeners, leap from premise to conclusion, unmindful whether the processes of thinking be logical or not.

If some of the articles following this should seem somewhat severe in criticism, to those possessing a key of inspiration, or to those who have peered through the veil of mist, and beheld the beauties of spirit light, life and happiness, I trust that severity will be felt only by those who take it as a measure of their shortcomings.

Spiritualists are inviting the world into their gallery of spirit truths. Let the programs distributed in that gallery be your journals, clean, pure, exalted, made so by the good reports, sweet influence, which come to them from the harvest field. A reservoir can be but little better than the streams feeding it. The whole is ever composed of parts.

The verdict of the ages is that this is erroneous. Should we look for the cause of the present agitations in social and religious questions of the day—should we attempt to give credit for the excellencies of the present, in ethical, literary culture, the greater part, I think, would go to, and be found in this: That

the press, through the various processes named has succeeded in breaking the walls between which various cliques, sects, dogmatists, were confined in their various lines of thought. The extreme protective system has in a degree, given way to free-trade in the commerce of thought, that this is a sign of progression, of beneficence, of excellence, no one should dare question. The purpose of this series of articles is two-fold: first to ask and secure consideration of those who are disposed to prejudge—condemn modern spiritualistic thought and philosophy—and secondly to attempt to unify present believers, that the cause may attain a more pronounced personality in the affairs of society. Should any of the first class named see fit to join me and think along this line, I feel confident that the truths which they may fondly cherish, will not be slandered, however much the beliefs entertained may be kindly criticised.

No subject pertaining to man has been given a wider range of interpretation and in many respects to absolute abuse than that of the spiritualistic element of his being.

A careful reading of the history of the human race will convince one of the truths of this assertion. A discriminating observer of the present agitations in the social, political and religious departments of action and thought, must also be convinced that a new era of thought and of action is struggling to make its entry in the affairs of men. Therefore it is I see the necessity of supplementing the agitations, which are straining the relations existing between men in their various conditions—social—political—religious with demonstrated and deduced facts.

The exigencies of the times demand thought, properly guarded freethought. That thought which shall reach and interpret some of the elementary principles from which man has evolved into this his present state.

To look for remedies for unfortunate conditions and developments in causes, not in results.

The greatest need at present in all branches and phases of religious training and teaching, is a modification and final elimination of bigotry, unkindly feelings which are so pronounced in religious organizations.

In the Protestant branch of the Christian Church there has been much advanced of late years in this respect. In the Roman Catholic branch of the Christian Church, we cannot find much advance or improvement in this respect.

It is to the church spiritual, the religion of the future we look, to see the elimination of bigotry, of uncharitable ness for opposing opinions.

To-day, the Spiritualist *per se* can boast but little, if any in this respect.

This is a lesson—a sequence of his philosophy and religion which should be learned and heeded at once.

That which will insure most to the true development of man, to the peace and happiness of the life now being lived, and which will glide into, without man or hindrance, the higher life which follows, is what men are called upon to solve and determine each for himself. Did I not find that the principles embodied in spirit return and the philosophy that is logically deduced from those principles to give greatest promise for the elimination of bigotry, selfishness, uncharitableness, and tend to a better development of man leading to a life of usefulness and happiness—did I not find these in Modern Spiritualism, I cannot see why it should receive any more consideration than the thousand and one isms which have been taught since the time of Christ and his Apostles.

Facts which are the product of principles in operation are but the focal points to which innumerable truths tend.

If spirit return and communion be established as a fact—then we have a fact that is central in the great cycle of knowledge.

Then our actions, the motives back of our actions should be attuned to the principle of life which make such fact possible.

When one is the possessor of a key opening the door to a treasure, whether it be of art, of science, of literature; of hope magnified, of fear eclipsed; or to a quickened sense of man's inner life, no greater obligation could be placed on such a one, than the opening of this door for the advancement and happiness of mankind.

If some of the articles following this should seem somewhat severe in criticism, to those possessing a key of inspiration, or to those who have peered through the veil of mist, and beheld the beauties of spirit light, life and happiness, I trust that severity will be felt only by those who take it as a measure of their shortcomings.

Spiritualists have no Bible, no altar, no creed, no church, no sacrifice, no penance nor whining confessions, but we have at heart the good of all mankind—a desire to know the truth, to aid our brothers and sisters on their way through life, and with this for our standard we can accept the good and true everywhere.

Spiritualists have no Bible, no altar, no creed, no church, no sacrifice, no penance nor whining confessions, but we have at heart the good of all mankind—a desire to know the truth, to aid our brothers and sisters on their way through life, and with this for our standard we can accept the good and true everywhere.

The manifestations and proofs of life after death are stepping stones to a philosophy and religion, and so substantial and white in the reality that no matter how dark or uncleaness may bear upon them, thank heaven they are constructed of such material that the impurities may be wiped off when we have the time and determination to do it.

see the most speedy successful issue, whether it be in this or any other cause. Perhaps the fear is too well grounded that the mass of Spiritualists neglect too much the best literature at their command.

Written for The Better Way
ORGANIZATION.
A. H. NICHOLAS.

Spiritualists have been endeavoring to organize themselves on a practical basis for over a quarter of a century. They have had "State Associations," "National Associations," besides all sorts of "organizations," but where are these to-day? Failed in failure. It would be all right if Spiritualists could organize, but they can't. When they see that oil and water won't mingle they may uncertain why Spiritualists can't organize. The fact is Spiritualism, *per se*, needs no organization by mortals. The spirit world forces are the organizers, and as it is based upon a mighty truth which all the powers of darkness can never overthrow, it will go on conquering and to conquer.

One object of organization is to erect a standard of moral or spiritual excellence or social standing to which we must conform. This may be a good motive or it may operate for evil, yet we have good and sufficient standards furnished by our spirit instructors. We would not oppose an organization authorized by wise spirits, but doubt if it can be effected until the spirit world gives the impetus for the same. And this will not and should not be until the whole of the spiritualistic movement is in the hands of intelligent mediums who are the highest beings on the earth plane, and the only competent leaders, if mortal leaders we must have.

We have an organization of Spiritualists in Summerland. It has a strong declaration of principles, preamble and resolutions, constitution and by-laws, a horde of officers, boards and committees which constitute a very large proportion of the membership. To a casual observer it seems that those Spiritualists are governed too much, and if this scheme were faithfully executed according to profile and specification, it would require hundreds of dollars per annum to run Summerland alone, provided the workers receive fair compensation for services. There has been some wind work done, but time will tell of what value this organization is to our cause.

There seems to be a general verdict in favor of allowing the spirits to "run Spiritualism," but some insist that spirits shall have nothing to say in the matter, and on this conclusion undertake to run it as they think it ought to be; and these would injure it materially were they not offset by its beauty and harmony as presented by the many accomplished and practical workers we have in the field, and who have the spirit world to aid them.

Mediumship and spiritual perception must accomplish organization if it becomes a success, and if we ever need one. When a sufficient number of mediums and impressionable persons have been trained to order, the spirit organizers will give the incentive to move in the matter. We can have no authoritative society dictator or head, which would be simply a human power and operate in antagonism to spiritual power. The spiritual movement is rapidly progressing and the agencies through which it is brought before the public are being constantly augmented, and they become more efficient. Our experience of spiritual intercourse has convinced us that the movement is directed by wiser minds than ours, that it is progressing satisfactorily to them and that so long as we individually perform the duties pertaining to it that present themselves to us, the time will come when we shall realize that everything has been wisely ordered to a corresponding consummation.

The church people complain, and correctly, that Spiritualism has no authority. That is very true of it. Authority has been the curse of the past, i.e., man-made authority; and it is because Spiritualism has largely done away with this that the church is making haste to adjust its creeds and dogmas to the larger realm of human observation to-day. Old laws become obsolete in the desire, requirements and practice of new ones.

Many things that have been prohibited by law in the past are now practiced without fear of God or government. Spiritualism is the Alpha of all progressive work, and must affect every reformatory effort. The all of it is not simply spirit communication, but it means an entire renovation of home, church, state, nation, and aims to break down the manacles of form, sham and ceremony, and being facts and truths intended to remove the world from darkness.

Spiritualists have no Bible, no altar, no creed, no church, no sacrifice, no penance nor whining confessions, but we have at heart the good of all mankind—a desire to know the truth, to aid our brothers and sisters on their way through life, and with this for our standard we can accept the good and true everywhere.

Spiritualists have no Bible, no altar, no creed, no church, no sacrifice, no penance nor whining confessions, but we have at heart the good of all mankind—a desire to know the truth, to aid our brothers and sisters on their way through life, and with this for our standard we can accept the good and true everywhere.

The manifestations and proofs of life after death are stepping stones to a philosophy and religion, and so substantial and white in the reality that no matter how dark or uncleaness may bear upon them, thank heaven they are constructed of such material that the impurities may be wiped off when we have the time and determination to do it.

MEDIUMS.
To the Editor of The Better Way.

THE BETTER WAY, as a general thing, says a good word for our mediums, but every now and then some one that is just a little jealous of the attention that a demonstrative medium gets, flies to your columns and endeavors to prove that the philosophy, well taught from our public platform, is just about all that is needed to convince the world of spirit communion and of the truths taught by the spirit world. Yet I fail to see it in that light, and the real, downright, living truth of the matter is, we are preached to death every year of our lives.

It would be all right if Spiritualists could organize, but they can't. When they see that oil and water won't mingle they may uncertain why Spiritualists can't organize. The fact is Spiritualism, *per se*, needs no organization by mortals. The spirit world forces are the organizers, and as it is based upon a mighty truth which all the powers of darkness can never overthrow, it will go on conquering and to conquer.

Mediums have been endeavoring to organize themselves on a practical basis for over a quarter of a century. They have had "State Associations," "National Associations," besides all sorts of "organizations," but where are these to-day? Failed in failure. It would be all right if Spiritualists could organize, but they

Correspondence.

Ionia, Mich.

The Spiritualists of Ionia and vicinity will hold quarterly meeting at A. O. U. W. Hall, this city. Hon. L. V. Moulton, of Grand Rapids, Mich., as Speaker, and we hope to have with us Mrs. E. C. Jackson, test medium, also of Grand Rapids. Meeting to be held June 14th, Sunday morning and evening.

Yours respectfully,
Mrs. W. H. BENTLY, Sec'y.

Minneapolis, Minn.

Mr. S. N. Aspinwall, of the Lake Park Hotel, writes that he has just ascertained that those wishing to take advantage of the one fare round trip rate made by the Christian Endeavor Society and good to return for sixty days, must cities and good to return for sixty days, must buy them from the 10th to the 10th of July. Tickets via the Minneapolis and St. Louis Railway will deliver passengers to the grounds of the Northwestern Spiritual Camp Meeting at Lake Minnetonka and at the Lake Park Hotel. There is every prospect of a large attendance.

Iowa City, Ia.

The liberal young men and women, who are intending to take a college course in the near future, will find the State University of Iowa (on Davenport street) a most desirable institution. It is entirely non-sectarian; and, in fact, a majority of the students are liberals. We have collegiate, law, medical, dental and pharmaceutical departments. There are some seventy professors and instructors and about nine hundred students. Tuition is only \$5 per year.

Three new buildings are being added to the present excellent material equipment. I shall be pleased to answer all queries.

Yours fraternally, E. P. HOPKINS.

Grand Rapids, Mich.

Dr. U. D. Thomas lectured last Sunday for the Progressive Spiritualist Society. The subject was "What Shall We Do With It?" Clearly did the spirit intelligence show the necessity of work in the cause of the truth and the barrenness of a life devoted to one's own interest. And the question was asked: "What will you do with it?" the spiritual illumination that comes to you. Will you rest quietly now that you are satisfied, or will you help to spread the light that others may find the way?" The speaker claimed that Spiritualism was hard to live by inasmuch as it meant work, whereas the old dispensation simply meant faith. At the close several very fine improvisations were given.

Yours for the truth,
EWEN F. JOSELYN.

Appleton, Minn.

Mrs. C. D. Pruden, of St. Paul, formerly of Minneapolis, arrived in our city on the 11th inst., and did some efficient work in her line, giving two public lectures in the Universalist Church; also a great many private readings and tests to some of our best citizens, all of whom were well pleased with the results obtained—indeed some received very remarkable tests.

Mrs. Pruden is a very nice little lady, and as a medium is a decided success, and we hope to have her with us again next fall for a longer stay, and can assure her a full house at lectures every time. And we would recommend her to the public as an honest, straightforward medium, who is not working for the dollars, but for the good of humanity and the furthering of the good cause she represents. Success attend her everywhere. D. C. DOW.

Columbus, O.

Mrs. Sadie Seery is with us again, and having splendid success with her trumpet seances, and on many previous visits to our city, her work is reaching many of our most prominent citizens; a number of them having been skeptics to Spiritualism for many years, and many who had never heard of her phase were delighted with it, and pronounced it one of the grandest of them all.

Mrs. Helen T. Brigham, of New York, was with us last week and delivered a number of excellent lectures. As Spiritualists we must have the philosophy as well as the phenomena, and the general opinion of our oldest Spiritualists is that Mrs. Brigham is an excellent lecturer.

Enclosed find clipping in our interest from the Ohio State Journal of May 23d, which shows what rapid strides we are making in the good cause. Very truly yours,
E. L. BEARD, Sec'y.

Pennville, Ind.

We have organized a Lyceum at West Grove Hall, about four miles northeast of this city, and are trying to work up an interest in the spiritual field. We feel the need of proper literature for the young, and would like the benefit of somebody's experience and judgment on the matter.

What we want is good moral and instructive matter, either in pamphlet or leaf that will interest the children and will not be expensive.

West Grove Hall has been one of the liveliest spiritualistic centers in this part of the country, but the old pioneers in this work have passed on, and the present generation has been comparatively inactive until the present time. But it seems that the spiritual wave has again struck this locality, and with a little effort I think we can again establish our selves.

Hoping to hear from those interested at their earliest convenience.

I am very respectfully, ARTHUR D. GRAY.

Peconic, N. Y.

Early in the fall of 1880 Mrs. Helen T. Brigham came here to lecture on Spiritualism and answer such questions as should be propounded by the audience, according to the inspiration which might aid her. The people whom she met here were appreciative and anxious for the truth as revealed through the medium of impressibles, and so, since that time, meetings have been held during the regular season nearly every month, Mrs. Brigham being the speaker the greater part of the time, lecturing two evenings at each visit.

We have been also entertained and instructed by Miss Jessie B. Hagan, Mr. Lyman C. Howe, and last, but not least, by Mr. Geo. P. Colby, who spent nearly a week on this end of the Island, beginning at Orient on the evening of the 11th inst., and closing at Linthold on Thursday evening, the 14th.

Mr. Colby also met a number of the more interested friends at two afternoon seances, and delighted all with the wonderful insight and eloquence of the chief controlling intelligence.

Mrs. Brigham will come again in June, this being her last visit for this season; but we expect to start again in September, possibly with a definite organization.

G. H. T.

Atlanta, Ga.

In my last letter I felt as if our society, after many trials, had been led into green pastures and was resting by the still waters, but like all of earth's joys we find much of the bitter mingled with the sweet.

While we are still working with faith, hope and patience, looking to the coming of the time when our loved cause must lead all other beliefs, when the red standard of the cross will give place to the sublime standard of truth and

progression, yet we regret that our well-laid plans for a broader field of usefulness may be somewhat retarded by the absence of our lecturer. Mrs. M. T. Allen, who was compelled to fill her engagements in Kansas and other points west.

She is a fine lecturer and a good worker in the cause. We shall miss her, for she had endeared herself to us by her gentle, winning ways, but we hope in the near future she may again return and resume her work among us.

We have now with us Mr. Lowmiller, of Florida. He is certainly a good speaker and has made a favorable impression on our audience. He has many phases of mediumship. Some quite new to us. He hopes to remain with us for some time.

A few Sundays ago our society enjoyed a grove meeting, with picnic dinner, about four miles from the city.

Our speakers on that occasion were Mrs. Ryan, Mrs. Allen and Mrs. Ellison. We certainly had a feast for the soul, and the memory of that meeting will be long remembered with pleasure by those who were so fortunate as to enjoy it.

Mrs. F. HALL.

Painesville, O.

At the request of some of the members of the society I send you a few lines to let you and your readers know that the Mahoning Valley Society of Spiritualists commenced their summer's work, with meetings at the residence of Elijah Hawley, in the township of Paris, last Sunday.

A good attendance of the members and a number of strangers made a pleasant and appreciative audience, who listened to an inspired address from one who has been with us many times, and whom we are always glad to welcome, Mrs. Myra F. Paine, of Painesville.

Mrs. Paine spoke from questions given by the audience, and gave, as she always does, excellent satisfaction.

The last meeting of the society was held at A. Richard's residence, township of Blanco, on May 31st—a picnic, social meeting and election of officers for the ensuing year.

An effort is to be made to secure the services of a slate-writing medium in the near future.

Yours in the cause of truth, H.

Parkland National Spiritualist's Camp Meeting.

Having passed the conventional and inevitable period of civil war, and thereby gained a title to religious respectability, Parkland comes forth in a new light and with wings plumed for a loftier flight into a broader sphere of spiritual growth and usefulness.

Indeed, she now essay to become the National camp of the Spiritualists of the East, which her broad acres and unequalled location—geographically—makes possible to her in the near future. A nice new hotel, two miles of delightful boating, carousels equal to Coney Island, a pavilion, the dancing floor of which is unsurpassed anywhere, fine music, athletic grounds, and a moving panorama of happy people, constitute the attractions of the place on the temporal plane, while some of the best speakers and mediums are ready to minister to the needs of the seekers after spiritual truth.

Fraternally, MRS. MAGGIE STEWART.

It was my good fortune to be called to Lewiston to minister to the wants of a few of the faithful.

I say good fortune, because it is a pleasure to me to minister to the spiritual needs of a people who are willing to accept the truth when presented to them in a reasonable light. This class of persons I found at Lewiston.

I was greeted by a full attendance, each meeting being larger than the preceding one. On some occasions, when there was no announcement made for a meeting, the people came in until the house was full. So, of course, there was nothing to do but have a meeting, which we did.

I was entertained at the home of Mr. and Mrs. Homer, whose home is also the home of Mrs. Lottie McKenna, Mrs. Homer's mother.

My meetings were held in Mr. Homer's double parlors. My last meeting was announced for Sunday, the 17th, at 3 o'clock p. m. As the hour approached so did the people in carriages and buggies and on foot. The meeting was given out—lawn meeting—but on account of the cold weather the exercises were held in the house, which may stand out door for want of room. At the close of the exercises I went out into the lawn to give my psychometric readings, so that those who stood outside would get the benefit of the readings.

Lewiston is an old Indian village, away from railway communications, the nearest being four miles away. But my experience there lead me to think that the people are seeking the true religion of Modern Spiritualism.

Hoping that others may find this rural retreat, who may be in possession of greater knowledge of the philosophy than the writer.

Fraternally, MRS. MAGGIE STEWART.

New York, N. Y.

It has been nearly a month since I have written you regarding the cause in our city. As I informed your readers, Mrs. Helen T. Brigham, our regular speaker, was away from the city this month, and George P. Colby and Mrs. Hyzer were engaged to fill the month of May for our society.

At the last moment we received word from Mrs. Hyzer that she was ill and it would be impossible for her to fill her engagement with us. As it would have been difficult to secure a speaker at short notice who would be able to satisfactorily fill our platform, so ably and honorably occupied by Mrs. Brigham and Mr. Colby, we prevailed upon Mr. Colby to cancel his other engagement and finish the month with us.

That he is an able speaker the size and attention of his audience will testify. Though he claims not to be a public test medium, he was persuaded to devote one evening to what are called public tests, and after listening to him we are satisfied if all those who advertise themselves as public test mediums will only do one-half as well; for though comparatively a stranger in New York City, he gave tests to some who were strangers to us all, as though he had known them and their family for years. I understand he has been in Cincinnati at different times, so a great many of your readers doubtless are acquainted with him. If so, they are aware that he is a modest and unassuming gentleman, and in one respect differs materially from the majority of public test mediums in that he states, prior to giving tests, that he prefers—not matter how remarkable the tests—the audience would refrain from demonstrating its approval, for the test is known to the one to whom it is given, and doubtless they would prefer to keep their sacred feelings private.

Last Sunday Mr. Colby closed his engagement with us. We wish him God speed, and cheerfully recommend him to all lovers of honest and true Spiritualism.

The first Sunday in June Mrs. Brigham returns to us for the balance of the season. With such a speaker and with exchange speakers of such mental caliber as those we have had, our society is an assured success, spiritually, socially and financially. Bidding your readers welcome to our meetings whenever in this city, I subscribe myself. Yours fraternally,

C. T. E.

St. Louis, Mo.

The cause advances all along the line. Mr. and Mrs. Perkins are here. They hall from Council Bluffs, Iowa, where they have been doing pioneer work. They held a public meeting at the hall, Sunday at 3 p. m., and made a favorable impression. Both gave tests, but each different, and he is a fine singer, which adds much. So far as I could learn the tests were generally correct, some of them quite marked and convincing. They impress me as worthy, honest workers who have the interest of the cause at heart and love to work for the good they can do. They are not disintegrators, but builders, and from short and superficial acquaintance I feel interested in their qualities and work, and believe they will help all places they touch.

While they deal in phenomena they do not injure or disparage the educational work but regard the demonstrations as the initial to the moral and spiritual evolution which utilizes all human woe.

They have come to St. Louis in a good time, and are making their way eastward where I trust they will find abundant demand for their talents and mediumship.

The Spiritualists of this city are to have a picnic at Forest Park, Thursday of this week, and a social feast among the bowers and bloom of spring will cement interest, unite friends and strangers in closer bonds for the common work, and enhance the spiritual effectiveness of the society's efforts and doubtless enlarge the sphere of influence and success.

Brother Joseph Brown is ever faithful and active to secure the best conditions and highest results. The conditions they make for speakers to do their best work go far to determine their quality of services they get. Societies that put a speaker into ill-ventilated halls and stifle them with smoke and offer no warm sympathy and appreciative expression and curl the air with frowns, prejudices, discords, robs themselves, for they cannot get the best fruits from any speaker's efforts under such conditions.

Exercises in singing under some competent leader will be instituted for daily instruction. To that end bring "The Melodies of Life," and "The Spiritual Harp," also Longley's songs and other musical selections.

It will be desirable to form an orchestra. All who play any musical instrument whatever will help the cause by bringing their instruments if possible. All solo will be appreciated. Every child who can recite will please make early preparation. Anything that children can do to add interest will be welcomed.

In the general conferences of adults any thought or experience will be appreciated. Also copy of slate-writing, spirit painting, spirit philosophy, or illustration of spirit manifestations will be interesting to all.

Whatever can be suggested will be cheerfully considered.

Bring your own tents if possible. Bring some bed clothing if convenient. Donate money or bed clothing, erect a cottage, join the association, or send a word of good cheer.

If you cannot attend then help in some manner, for this camp is to be the people's camp, donated by

them, and held for perpetual use. The whole outfit is being donated. Will you help a little; even a towel, pillow slip, sheet or spread? Will even a society of Spiritualists in Indiana build a cottage for their own meetings at the camp?

There will be a large crowd. The Indiana Spiritualists ask now for help, but they will help in return. All is nearly ready for the camp. A glorious summer festival that will spiritually refresh us is to be enjoyed by all who shall attend.

LYMAN C. HOWE.

Washington, D. C.

It has occurred to the writer that the columns of THE BETTER WAY have contained no reference to the developing circle which holds its meetings, at the present time, every Saturday evening in Wom's hall, 721 Sixth street, N. W.

This circle was originated about a year ago by Mr. J. H. Lindley, and its present executive officers, besides him, are Mrs. R. S. Cowling, Vice-president; Mr. F. Bradford, Secretary; and Mrs. K. L. Humphrey, Treasurer.

At first its meetings were held in the rooms occupied by the Nationalist Club on M street, but the present location being superior, having a finely carpeted room, an organ, and being well lighted, it was removed there. It has now some thirty odd members, and is in a prosperous condition.

It is the first effort of the kind to organize a public developing circle in this city, and is proving itself of great benefit to the cause of Spiritualism by giving an opportunity to many, after gaining the first knowledge of the great truth we espouse, to still further secure an insight into its philosophy and phenomena, besides the main object of developing future mediums.

Mr. Lindley is deserving of commendation when the amount of good it will result is considered; it cannot be estimated at a superficial glance. The number of people that are being gradually attracted to these gatherings, who are braving the opinion of those unacquainted with the profound importance of this great modern movement, is remarkable.

The members of the circle, too, have stood by their colors faithfully in their co-operation with the President. Although there are others who give every indication of development, Mrs. J. McDonald has the honor, perhaps, of being the first to actually develop mediumship, the peculiar feature of which is that the raps which come through her on an ordinary table or stand are the Morse alphabet, and the spirit producing them is a telegraph operator who has given his name as J. W. Randall, and has been recognized. An interesting description of this phenomenon will be given at another time.

The circle has two developed mediums, Mrs. R. S. Cowling, and Mrs. Kate Rowland. Mrs. R. S. Cowling's little "Swannie," in her naive dialect, gives the names, describes the appearances, and delivers the messages commissioned to her by the relatives and friends of those who are eager to hear, and always accorded a hearty welcome. An element of drollery abounds when Swannie puts an old gentleman on a head unadorned by nature's covering, and seems astonished at the want of "strings," as she terms it. A lady's hat to her are "wags," meaning rags, by which she also designates any article of wearing apparel, and a merry laugh greets her words, which a moment later is changed to sober earnestness as she brings a pathetic tribute of affection from some loved one, that causes tears to gather in the recipient's eyes, and thus to each one is carried a love token until all are gratified. The variety and uniqueness of the messages and portrayals are well worthy of a descriptive pen.

Mrs. Roland, who is a lady possessed of fine mediumistic talent, at present is the instrument of an elevated spirit, by nationality a Teuton, who gives utterances to some instructive philosophy concerning the spirit as well as the mundane sphere, and he who listens learns.

The last meeting for the season takes place on the evening of June 6th, and recommences in October. They will prove a valuable auxiliary to the First Spiritualistic Society of this city.

O. W. HUMPHREY.

Madison, Wis.

It has been a long time since I sent any notes to the many readers of your paper, owing largely to being on the go so much and of a busy life. I spent five months in Los Angeles, Cal., and five months of hard work it was.

Finding when I went there only chaos, but leaving a well-organized society behind, which I trust will do effectual work. While in Los Angeles I met my old friend, Dr. Wm. Westerfield, formerly of Michigan, now living in South Pasadena, Cal.

Seldom is true worth appreciated. Doubly so is in the case of Dr. Westerfield. A sensitive in the most marked degree, and the finest diagnoser of diseases I ever saw. He never makes a mistake and I know of no one more fully capable of helping the sick.

Ladies' Department.

Written for The Better Way.
WALTER F. BREATH.
Whip-poor-will is sharply crying,
Gently are the breezes sighing,
For the summer day is dying—
Bying now o'er hill and sea.

Sweetly are the robins singing,
On the elm-tree branches swaying.
Their melodious notes come ringing
On the evening air to me.

While I lie here sad and weary,
Brightest days are dark and dreary,
For my hands are fully folded.

Tell me, in thy labor o'er,
When shall I arise from under
These dark clouds, and burst asunder
Ties that bind me now, I wonder,
Something whispers, nevermore.

Nevermore until the portal
Open to the life immortal,
Where the dear departed await me.

Happy on the unseen shore,
Then will lift the clouds that bind me,
Then will break the ties that bind me,
Then I'll rise and leave behind me
Earthly pain forevermore.

I shall roam in valleys vernal,
Bask in light of love supernal,
I shall drink the breath of heaven
On the everlasting hills.

I shall find sweet flowers blooming,
The ethereal breeze perfuming,
As I wander in the gloaming.

In the softly murmuring rills,
I shall learn that hopes I cherished,
Hopes that seemingly had perished,
Were but flowers to heaven transplanted.

By the angels, from below,
I shall learn that earthly sadness
Is the pathway up to gladness,
Over which we all must go.

Written for The Better Way.

CREATION.

MYRA F. DAINE.

There is no such thing as creation. There is reconstruction, re-formation; but everything that exists to-day has always existed in some form. Some of our minds are sufficiently unfolded to be able to look back and see all the present external manifestations around us in their atomic forms. That is as far as I am able to go. Then I can comprehend what I feel to be true, that the invisible force of nature which we call psychic, acting upon these atoms, caused them to accumulate from the elements, the forces necessary to feed the germ latent within each atom, so that each should develop its own distinctive features. Through cycles of ages have these developments been going on; these atoms continually changing forms, or gradually sliding from one form into another, but all the way preserving the germ intact.

Geological investigations have proven that the different kingdoms into which the manifestations of this world of ours have been divided, have none of them existed at any time alone.

It was once supposed that the mineral kingdom existed for ages before any vegetable growth could be supported upon it.

But scientists have discovered that early strata of mineral show the presence of vegetable life, and the vegetable kingdom shows the presence of animal life.

Some forms of vegetable and of animal life are so nearly alike that scientists have not decided which to call them.

It is said by travelers that in South Carolina there is a kind of plant that looks like moss, upon which are tiny shells, like small clam shells, with green hairs along their green edges, which are open and into which a fly goes in pursuit of some substance within, then the little shell closes, the fly dies and its substance is absorbed by the plant, so the plant lives upon animal life and thus shows a close relationship between vegetable and animal.

Written for The Better Way.

WHAT GOOD?

ALLIE LINDAY LYNCH.

My playful kitten racing after a marble about my room, reminds me of a ball our friend, Dr. S. T. Sudlick, has set to rolling in the columns of THE BETTER WAY. This ball is in the form of a familiar question: "What good does Spiritualism do?" Spiritualists know so many goods that come to them by and through Spiritualism, that to begin enumerating and enunciating is almost like "looking for a needle in a haystack" for a choice of these benefits.

Perhaps, nay surely, that which saves from insanity, is the greatest good one could receive from any cause or source. Blessed Spiritualism has done this for thousands, I doubt not. I feel confident it did this for myself. By nature I am intense, nervous and deeply affectionate. I have no power for hatred; but few, if any, can cherish a friend more sincerely. In my orthodox day I was blind as a bat and as absorbent as a sponge. I was creed-blind and accepted hell in all its terrible horrors. I feared hell and fully believed that many were destined for that hot place. Of course, I hoped none of my friends would land there; but for the suicide I was sure, in my unreasoning ignorance, that hell's opening yawned.

But I was led to reflect and then to doubt, later to seek to know. Spiritualism proved immortality and more. It proved eternal progression for all and a condition of mind the future punishment by which, and endeavors, the soul atoned. It accorded pity to the suicide and recognized a mind, for the time being at least, unbalanced.

I loved a friend. With my intense nature that means much. He was noble, bright of intellect and abhorred a little or low deed or thought. I placed his name by my father's in holy reverence. To him came deep trouble, resulting in entire loss of health. By his own hand he passed from earth. Many miles had separated our lives, and by chance, it

is that so? Yes, THE BETTER WAY is determined to take the lead and therefore has placed its subscription price within the reach of everybody. Only \$1 per year.

Women are not cruel to dumb animals.

No woman will wilfully step on a mouse.

always bear in mind that no higher condition can be reached but by climbing over lower ones.

MRS. ANNIE BESANT.

Before her visit to this country Annie Besant was known to many people only as a theosophist, and a disciple of Mme. Blavatsky, the apostle of that singular faith, who recently died in England, while Mrs. Besant was on the ocean returning. But while she was in America, so many have listened with delight to her eloquent appeals in favor of the poor, the laboring-classes—in short, of all who are "desolate and oppressed," it has clearly appeared that the work in which her heart is bound up, and to which she has given her life, is that of social reforms and the amelioration of the evils which at present press so heavily on the so-called "lower classes."

In her early girlhood Mrs. Besant became the wife of a clergyman of the Church of England. The union was unhappy. Her husband was a narrow-minded, domineering man, irritable and ill-tempered, and when his wife's faith in Christianity first began to waver, he afforded her no assistance in her spiritual struggles and perplexities, but attempted to use his authority as a husband, by forcing her to observe the sacraments and ordinances of the Church. Upon her refusal to do so, he gave her the choice between obeying him and leaving her forever. She took the latter course, and procured a legal separation from the courts, which also at first gave her the custody of her children; but afterwards, on an appeal from her husband, representing that on account of her heterodox views she was unfit to guide their religious and moral life, the courts awarded the children to him. When, however, they came to think and act for themselves, they returned to their mother, and are still living with her.

For many years her name has been associated with that of the socialist leader and member of Parliament, Charles Bradlaugh, who recently died. For ten years they worked together constantly, their friendship being founded on a close congeniality and identity of interests. Each had the welfare of humanity in general, and the working-classes in particular deeply at heart. They aroused the bitterest opposition from the clergy and the political leaders, for their radical teachings, but they continued to vigorously employ both tongue and pen for the enlightenment and elevation of the poor from the mire of ignorance and misery.

While in America Mrs. Besant has lectured on socialistic and humanitarian topics, gaining many warm friends by her enthusiasm and devotion to her elected cause—or rather causes, for her activities are as far-reaching as can be readily imagined. She takes part in the Social Democratic Federation, belongs to several socialist organizations, notably the Fabian Society, which has a membership of 200, and speaks at all the workingmen's clubs. She is a ready champion of her sex, and has several times been elected to serve on the London School Board, where she has accomplished many needed reforms. A graduate of the University of London, she brings her intellectual abilities to the reinforcement of her eloquence, which is acknowledged even by her enemies.

Written for The Better Way.

WHAT GOOD?

ALLIE LINDAY LYNCH.

My playful kitten racing after a marble about my room, reminds me of a ball our friend, Dr. S. T. Sudlick, has set to rolling in the columns of THE BETTER WAY. This ball is in the form of a familiar question: "What good does Spiritualism do?" Spiritualists know so many goods that come to them by and through Spiritualism, that to begin enumerating and enunciating is almost like "looking for a needle in a haystack" for a choice of these benefits.

Perhaps, nay surely, that which saves from insanity, is the greatest good one could receive from any cause or source. Blessed Spiritualism has done this for thousands, I doubt not. I feel confident it did this for myself. By nature I am intense, nervous and deeply affectionate. I have no power for hatred; but few, if any, can cherish a friend more sincerely. In my orthodox day I was blind as a bat and as absorbent as a sponge. I was creed-blind and accepted hell in all its terrible horrors. I feared hell and fully believed that many were destined for that hot place. Of course, I hoped none of my friends would land there; but for the suicide I was sure, in my unreasoning ignorance, that hell's opening yawned.

But I was led to reflect and then to doubt, later to seek to know. Spiritualism proved immortality and more. It proved eternal progression for all and a condition of mind the future punishment by which, and endeavors, the soul atoned. It accorded pity to the suicide and recognized a mind, for the time being at least, unbalanced.

I loved a friend. With my intense nature that means much. He was noble, bright of intellect and abhorred a little or low deed or thought. I placed his name by my father's in holy reverence. To him came deep trouble, resulting in entire loss of health. By his own hand he passed from earth. Many miles had separated our lives, and by chance, it

is that so? Yes, THE BETTER WAY is determined to take the lead and therefore has placed its subscription price within the reach of everybody. Only \$1 per year.

Women are not cruel to dumb animals.

No woman will wilfully step on a mouse.

seemed, I heard of the dead. May angels defend you, reader, from ever receiving so great a mental and soul shock. Only the blessed truths of Spiritualism sustained and held my reason from tottering.

You may say, that is only supposition. I affirm that I know myself and state a truth. I would like to give you his words from spirit land regarding his own grief and unwillingness to have me learn of his wild act, lest I lose respect and view him with condemmatory thoughts, but—not yet can I do so. It is sufficient to say I have never done so. It had been his confidential friend and knew his many woes and trials, and knew his soul's true value.

Pardon if this seems too personal. It is personal experiences as Spiritualists have to give in proof of our statements and of the existence of friends who have passed. My friend was, for several years, a devout, intelligent Catholic. The priest damned his soul to hell and refused the hody interment in "holy ground," and for this I am most devoutly thankful. He says his eyes were opened to his erroneous belief when he found himself not in hell at their (priests) command.

To this "good" I can add many more if the ball rolls my way again. For the present I have said enough. I hope I have not said too much!

Written for The Better Way.

The Tick of the Clock.

O. W. HUMPHREY.

Tick, tick, how the time flies! Onward we speed with laughter and sighs; moments are fleeting, each new concert greeting.

A breath, and 'tis over—how the time flies. In vain we endeavor the fact to disguise. With quick, steady motion, on life's giddy ocean,

Now sinking, now swelling, we strive to seize.

Tick, tick, how the time flies! Onward and upward, with quickening eyes. The goal ever nearer, the mist ever clearer. At last we emerge to happier skies.

Written for The Better Way.

INSPIRATION.

GUSSE.

The divine light of eternal love which emanates from the throne and fountain-head of the Great Master and which descends to bless the chosen ones of God's children, are gifts to show the great power and wisdom which the Father blesses, not only those who have worked his will, but the light has been and still sheds its effulgent rays of soft, celestial beauty and ever glowing warmth around those who are still groping in blindness, feeling the divine effervescent yet heeding it not. Seeking and grasping the pleasures of earth, which satisfy the earth natures and destroying the everlasting light of glory for the progression of soul's welfare and crushing the sweet whispering of the guardian angel, who vainly endeavors to open the heart strings and let in the flood of light to raise up the poor, dissatisfied, groping mortal who stands in its own light. The doors of progression are closed. The heart heeds not the warning of a better impression. The hands are not raised to uplift and work for a nobler mission. The eyes see not the light or feel its pervading influence. The feet seek not the better way and in silence and gloom the sable shades of darkness are fast gathering around, and the light fades like the mist when the sun opens in its glorious light, and casts its congenial influence upon the face of mother earth. Open your hearts and let in the flood of divine inspirations, halo all its pure soothng holy love. Guard the portals of thy inner self, and let not one ray of vexatious thought enter while you entertain the visitants of the celestial realms of glory and light. You are even now standing upon a broad pinnacle and the powers which surround and sustain and impart its glowing principles and knowledge to you, will keep you now and even more guarded, and will guide you where your feet will not stumble, but where you will gather knowledge and wisdom and power equal to none. Your faith hath made you whole and we will perfect and bring forth that light which is needed. Your gifts were brought by a divine source which will cast a radiance to those who seek its congenial influence. Faith sustains, love upholds and charity dispenses its free gifts. Soon will dawn a new unfolding element of knowledge, with its broad expanse of science and literature from the realms of boundless reason, which has been closed only now to burst its bonds and come forth to the light of day, and spread its canopy for those who are seeking, and for those who walk in blindness. God chose his disciples and bids them teach in his name. His mantle envelopes, his love inspires and he guides those who look up and trust him, never wavering in thought or doubt, come through the labyrinth of gloom and despair. I will guard you and your first lesson to mortals who know not the way will crown you blest. The sustaining powers will supply when weary, and the divine influence surround you, and supply from its never failing source. Be loving, trusting and true, and your reward will be great.

Written for The Better Way.

WHAT GOOD?

ALLIE LINDAY LYNCH.

My playful kitten racing after a marble about my room, reminds me of a ball our friend, Dr. S. T. Sudlick, has set to rolling in the columns of THE BETTER WAY. This ball is in the form of a familiar question: "What good does Spiritualism do?" Spiritualists know so many goods that come to them by and through Spiritualism, that to begin enumerating and enunciating is almost like "looking for a needle in a haystack" for a choice of these benefits.

Perhaps, nay surely, that which saves from insanity, is the greatest good one could receive from any cause or source. Blessed Spiritualism has done this for thousands, I doubt not. I feel confident it did this for myself. By nature I am intense, nervous and deeply affectionate. I have no power for hatred; but few, if any, can cherish a friend more sincerely. In my orthodox day I was blind as a bat and as absorbent as a sponge. I was creed-blind and accepted hell in all its terrible horrors. I feared hell and fully believed that many were destined for that hot place. Of course, I hoped none of my friends would land there; but for the suicide I was sure, in my unreasoning ignorance, that hell's opening yawned.

But I was led to reflect and then to doubt, later to seek to know. Spiritualism proved immortality and more. It proved eternal progression for all and a condition of mind the future punishment by which, and endeavors, the soul atoned. It accorded pity to the suicide and recognized a mind, for the time being at least, unbalanced.

I loved a friend. With my intense nature that means much. He was noble, bright of intellect and abhorred a little or low deed or thought. I placed his name by my father's in holy reverence. To him came deep trouble, resulting in entire loss of health. By his own hand he passed from earth. Many miles had separated our lives, and by chance, it

is that so? Yes, THE BETTER WAY is determined to take the lead and therefore has placed its subscription price within the reach of everybody. Only \$1 per year.

Women are not cruel to dumb animals.

No woman will wilfully step on a mouse.

MEETINGS.

BOSTON.
Dwight Hall, 114 Tremont street, opposite Berkley. Spiritual meetings at 2:30, with developing effects at Prof. Frank, 114 Tremont street, and Prof. F. L. Williams, 207 Shawmut ave. The Echo Spiritualist Meetings will be held in Dwight Hall, 114 Tremont street, on Tuesday evenings at 8 o'clock at Bradbury Hall, 100 Fulton street, and Thursday at 8 p.m. at the New England Spiritualist Association, 114 Tremont street, at 8 o'clock at Bradbury Hall, 100 Fulton street, and Saturday at 8 p.m. at the New England Spiritualist Association, 114 Tremont street, at 8 o'clock at Bradbury Hall, 100 Fulton street.

BROOKLYN, N. Y.

The Progressive Spiritualists hold their weekly conference at Everett Hall, corner of Bridge and Willoughby streets, every Saturday evening at 8 o'clock. All invited, gratis free. August 1, Prof. Frank, 114 Tremont street, at 8 o'clock. Prof. Frank, 114 Tremont street, at 8 o'clock.

The Echo Spiritualist Meetings will be held in Dwight Hall, 114 Tremont street, at 8 o'clock.

The Independent Club meets every Tuesday evening at 8 o'clock at Bradbury Hall, 100 Fulton street, at 8 o'clock.

The Progressive Club meets every Saturday evening at 8 o'clock at 114 Tremont street, at 8 o'clock.

The Echo Spiritualist Association meets every Saturday evening at 8 o'clock at 114 Tremont street, at 8 o'clock.

The Echo Spiritualist Association meets every Saturday evening at 8 o'clock at 114 Tremont street, at 8 o'clock.

The Echo Spiritualist Association meets every Saturday evening at 8 o'clock at 114 Tremont street, at 8 o'clock.

The Echo Spiritualist Association meets every Saturday evening at 8 o'clock at 114 Tremont street, at 8 o'clock.

The Echo Spiritualist Association meets every Saturday evening at 8 o'clock at 114 Tremont street, at 8 o'clock.

The Echo Spiritualist Association meets every Saturday evening at 8 o'clock at 114 Tremont street, at 8 o'clock.

The Echo Spiritualist Association meets every Saturday evening at 8 o'clock at 114 Tremont street, at 8 o'clock.

The Echo Spiritualist Association meets every Saturday evening at 8 o'clock at 114 Tremont street, at 8 o'clock.

The Echo Spiritualist Association meets every Saturday evening at 8 o'clock at 114 Tremont street, at 8 o'clock.

The Echo Spiritualist Association meets every Saturday evening at 8 o'clock at 114 Tremont street, at 8 o'clock.

The Echo Spiritualist Association meets every Saturday evening at 8 o'clock at 114 Tremont street, at 8 o'clock.

The Echo Spiritualist Association meets every Saturday evening at 8 o'clock at 114 Tremont street, at 8 o'clock.

The Echo Spiritualist Association meets every Saturday evening at 8 o'clock at 114 Tremont street, at 8 o'clock.

The Echo Spiritualist Association meets every Saturday evening at 8 o'clock at 114 Tremont street, at 8 o'clock.

The Echo Spiritualist Association meets every Saturday evening

TIMELY TOPICS.

L. BUCKSHORN.

The unconventionality of associative work for the exclusive control of the production and disposal of commodities, has again been sustained by a recent decision of Judge Thayer of the United States District Court, based upon the new anti-trust statute of Missouri. Three years ago the Taylor Manufacturing Co. entered into a combination of the leading manufacturers of jellies and preserves. The Taylor company besides a certain number of shares or certificates of the Trust received \$17,750, making an agreement that they would not resume their business in St. Louis within twenty-five years, or so long as the Trust lived. A year ago, however, the Taylor company resumed their old business. The Trust then sought to restrain them by an injunction. The Taylor company defended their course by stating that their agreement was unlawful, since the laws of Missouri forbade any trust combination. Their position was sustained by Judge Thayer, who "declared that in view of the unlawful character of the transaction a court of equity would not be warranted in enforcing the agreement, even though the defendants had received and still retained a portion of the consideration which had induced them to execute the contract."

To the already large grievances which the Presbyterian Church is sustaining by the "ungodly, recalcitrant and obstreperous"—to quote an ardent brother of the fold—actions of the new school of theology, comes an augmentation of the same in the shape of the declaration that a Reformed Presbyterian minister has sufficient common sense and good judgment to entitle him to know how and what to vote. Whether the unconsciousness of the possession of this heretofore unknown quantity, or the conscious of its absence, has governed this church in the laying down of rules denying the right of its clerical members to participate in civil rights, is a disputable point. Some of the more malicious suggest it may have been policy. Whatever it may have been, the light of the time is fast dawning upon men who are refusing to be an ecclesiastical mechanism for the regurgitation of unpalatable and soulless creedal food. Whatever restricts any of the faculties of man, hinders the performances of duty. And whoever is lax in his duty, consciously or not, will find the entire universe at his heels as an inexorable delinquent taxgather. If the church has prevented man's growth to the full stature of soul and duty, it can in no way evade the consequences.

And yet not for all his faith can see
Would I that cowed churchman be."

Emerson! Whose deep aversion for humbug and chicanery were only matched by his loyalty and devotion to genuine men, real things. Casting aside that reverence for the fading traditional with which many of his associates still clung with waning resolution, he strongly and bravely hurled his arrows with the power condensation from a bow that had been dipped into the highness and deepness of things. Charles Bradlaugh always confessed a deep obligation he owed to the Concord Sage. He used to relate with pardonable pride, how he copied Emerson's "Compensation" from a borrowed copy of "Essays." It was in those youthful days of Bradlaugh when the bitter hate of creedal zeal shut up the avenues of employment, yet amidst the poverty of his inability to buy, the lad's admiration overleaped these barriers and made his own what he loved. We all owe to this philosopher more or less of the same indebtedness for mental help and moral courage. Of his older days, Rose Lathrop recently has written in an entertaining way. She said that age was kind to Emerson. To be sure his memory failed him to a great extent and his power of mental abstraction became in the end a tyrannous enemy, which imprisoned him from his fellow-men; but still age was kind to him. It softened into the tenderest glow the somewhat keen brilliancy of his earlier expression, which appeared now and then, perhaps, self-righteous, and gave to his polished bearing, now then possibly condescend, a gentle courtesy as exquisite as Sidney's must have been. It gave, she says, to the stern, and even angry, arch of his dark eyebrows, quickly lifted and bent into a scowl of earnestness, a calm sweep of infinite kindness. His smile became a sign of brotherhood, mellow and non-depressive. He was standing one day at the window in a relative's house, staring out. He stood there so long that the question was lovingly put to him, "What are you looking for?" He answered, "I am looking for Ralph Waldo Emerson." In this way he acknowledged, with all his former force, his peace and satisfaction at being near transition. She compares his stoicism of frankness and subtle turn of proud wit with Socrates, who when fast sinking into death, remarked, smiling, "Abiciades, we owe a cock to Esculapius."

It might seem as if there were some malignant fever in the air that is prompting sectarian prejudices and denominational intolerance to do what the myriad minded master makes a character in one of his plays uter.

Mischiefous art afoot.

Now do thy damndest.

The city of Pittsburg, after having had grave and deliberate judicial consideration of the question whether soda water sold on a particular day was a medicine, some while ago, now evinces the possession of a good-sized quantity of the above-named fever, by refusing Mr. Ingerson's public speech on Sunday. The reason for refusal was because an admission was to be charged. If the aim of the good authorities was to secure everybody the privilege of hearing the eloquent Colonel free of charge, the effort is commendable. But what a wide field for labor—no more collections for missionary purposes, no more church extension funds, no sale of pew-rents. How admirable this will be and what a saving to humanity. Thus, how sparing will this new method be to the minister's throat and voice, who, exhausted by the twenty minutes' sermon, will no longer be compelled to prompt plethoric purses. The saving of voice and throat, if this should become universal, would be incalculable. Then the yearly aggregate saving of the wear on the shoes of the stewards who then no longer would be compelled to use the same in collecting the contributions, would be great. Then an era of good will and harmony will not be disturbed by the jealousies engendered through a satisfied curiosity knowing that somebody gave more than someone else. Really the benefits along this line of reform and philanthropy are so good and numerous that its feasibility must be admitted by even the most conservative judgment. Others might be enumerated but sufficient unto the day is the good thereof.

England has become alarmed at the rapid rate Jewish emigration from Russia has been making. Some of the English strongly protest against what they call the Hebrew invasion of England. The London Evening News has warned the authorities that if the invasion is not checked there will grow up an anti-Hebrew movement in England in comparison with which the New Orleans feud would be a tame affair. Brother Bull is needlessly alarmed. The prospective conditions resulting from the "threatening invasion" are not bad. England has a great ways to travel on her path of indebtedness to the Jews before she gains the end of it. The fate of some of the Jews landing in London should be the more proper target of her anxiety and alarm, as a careful investigation of the subject tends to prove that about five hundred weekly is the correct number of destitute Hebrews captured by the "sweatmen" on their arrival in that country. The "captured" Hebrews are then lodged in dives in the vicinity of the docks, and work for "sweating" tailors at the lowest possible wages—barely sufficient to keep body and soul together. The proper care and hospitality of some of these refugees may contain the seed of some future Disraeli or Montesquieu or Rothchild. The service and benefit of these are not alone England's, but the world's. Have a gentle pace, good Queen, in this matter.

Some time ago, we gave an account of the results of the experiments of Prof. Lippmann, of the Academy of Paris and Sciences of France, who succeeded in fixing unalterably the colors of the spectrum on the sensitized film. The Brooklyn Academy of Photography, through its President, Mr. Frank La Manna, recently secured a plate from France, which will be on exhibition at the annual meeting of the American Photographic Conference in New York City this week. Mr. Manna in writing of the discovery and the process which lead up to it, says: "The image of the spectrum is a direct positive, and it is obtained by processes as beautifully simple as they are scientifically exact. A beam from an electric arc light, in this instance of twenty-five amperes, passed successively through a condenser—a water bath to divest it of heat rays, a direct-vision prism, with slit of about two millimetres, a lens, reducing the system to parallel rays, a double convex lens to reduce the image, and the spectrum is then focused for average intensity of color on the ground glass. The film which is to receive the image must be structureless and sensitized uniformly, that is, it must be transparent, or at least only slightly opalescent, and free from the graining textures of the usual commercial emulsions. The ordinary wet plate, well washed, fulfills these conditions. Prof. Lippmann has experimented successfully with gelatine, albumen and collodion as films, and either iodide or bromide of silver as sensitizers. The plate is placed, film side in, against a U-shaped piece of rubber, a piece of ordinary glass is placed against the other side of this U, and the three are firmly clamped together, making a sort of trough two or three millimetres through, which is filled with quicksilver. The film and the metallic mercury are therefore in contact. This trough is substituted for the ground glass in the camera. With the sensitive film in the plane of correct focus, a sufficient exposure is given, and the plate developed in the usual way. The brightness of the colors depend in a great measure on the whiteness of the silver deposit. These colors do not appear until after the plate is dry. During these operations the electric light is contained in a light, tight box, from which the beam issues through a shutter or door when needed."

The city of Pittsburg, after having had grave and deliberate judicial consideration of the question whether soda water sold on a particular day was a medicine, some while ago, now evinces the possession of a good-sized quantity of the above-named fever, by refusing Mr. Ingerson's public speech on Sunday. The reason for refusal was because an admission was to be charged. If the aim of the good authorities was to secure everybody the privilege of hearing the eloquent Colonel free of charge, the effort is commendable. But what a wide field for labor—no more collections for missionary purposes, no more church extension funds, no sale of pew-rents. How admirable this will be and what a saving to humanity. Thus, how sparing will this new method be to the minister's throat and voice, who, exhausted by the twenty minutes' sermon, will no longer be compelled to prompt plethoric purses. The saving of voice and throat, if this should become universal, would be incalculable. Then the yearly aggregate saving of the wear on the shoes of the stewards who then no longer would be compelled to use the same in collecting the contributions, would be great. Then an era of good will and harmony will not be disturbed by the jealousies engendered through a satisfied curiosity knowing that somebody gave more than someone else. Really the benefits along this line of reform and philanthropy are so good and numerous that its feasibility must be admitted by even the most conservative judgment. Others might be enumerated but sufficient unto the day is the good thereof.

Written for The Better Way.
"WHO SHALL ROLL AWAY THE STONE?"
J. O. BARNES.

Credit is due materialism for its science, for its stern criticism upon degrading superstitions, for its honest avowals of conviction, for its defence of human justice; but here is about the summary of it. With all the manly and womanly virtue and honor that adheres with it in its best aspects, it is a blank negation, wholly destitute of faith. It is hopeless, too. No light gleams from it to soothe and cheer the sick and dying. It knows no prayer. It welcomes no angel. It recognizes no deific intelligence higher than man who comes and goes, and is lost in the awful darkness of infinite doubt. What a sombre shadow it casts behind the monument that marks our deal! The only solace it gives us after the cold clods hug the tenantless body where we dropped our tears, are the free winds that sing their requiems there and the sweets of the flowers we plant on the little mound that seem to penetrate down, down, down into the narrow house where our dead is wasting into its mother dust. O how icy cold, fitfully dark, how cheerlessly silent is Materialism in the hour when bereft souls plead for help and even a "silver lining on the cloud," but plead in vain! Than such dispair of hope, and absolute loss of love in the winter of death, than this blank atheism with all its gilding of materialistic science, I would prefer even the religion of the poor savage who "Sees God in clouds and hears him in the wind," who sits upon the grave of his ancestor, all alone talking with some unseen intelligence, and feels in that hallowed moment, savagery as he is, that the dew of night is a kiss of the Great Spirit upon his praying lips. Why make the human soul a sepulchre of rayless doubt? Its instinct is for immortal love, for devotion, for religion, for spirituality, for angel communion, for dreams of the heavenly cast before us as beautiful shadows of the real beyond. It feels, it senses, it knows a divinity in all living things, in science and art, in history and event; and death is birth to higher uses. Come, let us feel the soul with this "angel food," that it may be healthful and strong to conquer, that, even while imprisoned in this vanishing temple of the body, it may give the shining forth of its eternal destiny.

Written for The Better Way.
THE DIFFERENCE BETWEEN
POSSESSION AND SPIRITUAL INFLUX.
MRS. NELLIE T. J. BRIGHAM.

We regard Emanuel Swedenborg as one of those men who came into this world and gave truths and facts far beyond the time in which he lived and had his being; a person who has never yet been fully and properly interpreted, an individual whose life in this world touched a high water mark that many of us have never reached and never will until we have passed through these first conditions of our experience in this life.

Emanuel Swedenborg in his teachings gave so many facts that are in perfect harmony with Spiritualism that we look upon him as one who has had very much to do in the same line of labor as the Spiritualists of the present day. True it is there are many diverging points, and many suggestions that he gives, not altogether in perfect harmony with our theories now, but I believe with certain classes of Spiritualists that his teachings, suggestions and instructions are as harmonious as some of the parts of the teachings of other Spiritualists. I look upon him as one who came to a work that was misunderstood by many, but he worked steadily on with the light of the June Arena contains a supplement which consists of an admirable photogravure of Bishop-elect Phillips Brooks, printed on cardboard suitable for framing. The frontispiece is a steel engraving of the editor of *The Arena*. Mr. Flower's paper on "Society's Exiles" is also illustrated by ten photogravures made from flashlight photographs taken for this contribution in the slums of Boston. Excellent full-page photogravures of Julius Chambers and the Rev. T. Ernest Allen accompany their papers. Magazine readers cannot afford to overlook this issue of *The Arena*.

The true influx of a divine power, as we consider it is that possession which he speaks of, but we differ in some degree, of course. You will remember that in his doctrine he gives a prominence to the evil spirits who return to this world, claiming that those who are high and pure would not wish to come among us. In this case we differ most widely, believing that the power of the influx of divine truth, would, wherever it could, come from the highest and best instead of the low and less unfolded class of spirits. But we have always claimed, and always shall until we have it proven that we are wrong, that the class of spirits returning are governed by laws in the same manner as our laws in this world govern our deeds here, and by the individuality of the medium very much is decided in regard to the spirits who come to him. We observe laws first beyond this world, and then the laws in this world, but we discover there is a perfect harmony in the connection of the two. We discover that it is a particular fact that a spirit can return and control the medium, and then that the medium who is controlled will to a certain extent govern the quality and kind of control. These two laws and facts come into perfect harmony when properly understood, and therefore we always say make your mediums so far as it is possible, by your influence and contact with them,

true, earnest, refined, moral people, that they may draw from the other life the class of spirits around and about them who are of an equal quality of earnestness and truthfulness, and in that manner will you find that the influx of a divine truth coming to this individual, will be high, holy and precious, while if the medium is led in the other direction, the influence or control placed upon him, the possession of a power outside will be detrimental instead of improving in its power.

Let us remember this always, and let us further, in behalf of Swedenborg say there are certain truths in his work which reflect directly on the harmony between these two. Although he does claim that there is more evil to return than virtue, I believe if he had understood more fully he would have taken the same grounds that we as Spiritualists hold to-day in regard to these matters. But the time that stands between the experiences of Swedenborg and the experiences of modern and advanced Spiritualism must be considered, and when that is considered there is much harmony between the two theories which is quite pleasing to the investigating mind.

LITERARY.
Getting Married and Keeping Married.—This is number eighteen of the Human Nature Library, and the author, who claims to have done both, considers first the finding of a mate, in which he considers what should be taken into account in choosing a companion in wedlock and how to do it. There are more than a dozen illustrations, showing love signs in mouth, chin, lips, and etc., and the suggestions are practical, and if followed out would reduce the number of marriage failures. The unmarried should by all means read it, and every married man and woman should read the second part, on keeping a mate; the shoals are pointed out on which the marriage bark so often founders, and the way to keep love fresh and bright is given in a way that must many times prove helpful in promoting happiness that too many know does not always last as it should, in this closest of all relations through life.

It is written in a sprightly and attractive manner, justly placing stress largely on the importance of studying character.

The price of this number is 10 cents. The subscription price of the Human Nature Library is 30 cents a year, which may be sent in stamps to Fowler and Wells Co., Publishers, No. 777 Broadway, New York.

The June *Arena* is one of the strongest and most attractive issues of this brilliant and attractive review that has yet appeared, as will be seen from the following partial table of the contents: Camille Flammarion writes on "The Unknown." Julian Hawthorne on "A New Columbus." Julius Chambers, the editor of the New York World, on "The Chivalry of the Press." B. O. Flower on society's Exiles." Prof. James T. Bixby, Ph. D., on "Evolution and Christianity." James Reale on "The Irrigation Problem in the Northwest." Prof. Jos. Rodes Buchanan on "Revolutionary Measures and Neglected Crimes." Rev. T. Ernest Allen on Herbert Spencer's "Doctrine of Inconceivability." Will Allen Drougoole, "The Better Part," a strong story. The No-Name paper "The Heiress of the Ridge," is a brilliant character sketch. Mr. Flower in his editorials discusses "Optimism, True and False," and "The Pessimistic, Cast of Modern Thought" in his usual vigorous and thought-inspiring manner. In addition to this attractive array of talent the June *Arena* contains a supplement which consists of an admirable photogravure of Bishop-elect Phillips Brooks, printed on cardboard suitable for framing. The frontispiece is a steel engraving of the editor of *The Arena*. Mr. Flower's paper on "Society's Exiles" is also illustrated by ten photogravures made from flashlight photographs taken for this contribution in the slums of Boston. Excellent full-page photogravures of Julius Chambers and the Rev. T. Ernest Allen accompany their papers. Magazine readers cannot afford to overlook this issue of *The Arena*.

Introduce the paper to your neighbor. All in the grand work in which we are engaged. THE BETTER WAY is to be a great agent for doing good everywhere. Pass the sample copy that reaches you to some acquaintance in order to spread the good news!

Customer—I want a two-cent stamp. Druggist—Certainly, ma'am. Anything else? Customer—No. Please be sure and send the stamp in time for the mail. Druggist—Yes, ma'am. Shall I send the boy to tick the stamp? Customer—No; that will not be necessary. How much? Druggist—With a right—Two cents. Customer—paying it. It does seem though we ought to have cheaper postage. Good morning.—Harper's Bazaar.

A STORY WITH A MORAL.
"Oh, Tommy," said the little girl in a wry tone, "I know something awful about our Sun school superintendent."
"What?" said Tommy.
"Don't you never tell—but I saw him—I saw him laughin' to-day."—N. V. Herald.

KNOW THIS DISKANE.
You are not looking well?
No; I think I am going to have the grip.
Too bad.
What! haven't you a cure to offer me for it—
an infallible remedy—like everybody else I've met?
No; I haven't. I've had the grip myself.

DRUNKENNESS
LIQUOR HABIT.
IN ALL THE WORLD THERE IS BUT ONE CURE
DR. HAINES' GOLDEN SPECIFIC.
It can be given in cases of coffee or tea or in any other drink, without the knowledge of the patient, if necessary. It is a safe, simple, and effective remedy. It operates so quickly and with such certainty that the patient undergoes no inconvenience. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng, and invigorating medicine. It is a positive remedy for all forms of grippe, and will positively prevent any further advance of inflammation and will relieve the patient of all the distressing symptoms of grippe. It is a safe, simple, and effective remedy. It is a pleasant, soothng

CINCINNATI, O.

Sunday morning Mrs. Nellie Brigham was greeted by an intelligent and interested audience at the hall of the Union Society of Spiritualists. The questions propounded were "Mediumship," and "Fate vs. Mediumship," and "Why do not spirits always give names correctly and their full names?" To the first she replied somewhat exhaustively, and although an old subject it was not without merit and instruction. As to the objections made to public mediumship, she counter-questioned by wishing to know if anybody ever saw a garden without ugly spiders, weeds or decayed flowers. Thus there will perhaps always be some in the spiritual garden that needs root out or moral sprinkling. As for paternity, or maternity, neither opposed mediumship. In fact, a love for children enhanced its beauty and added a purity to it not otherwise attainable, for in the former there is a divinity that allies man to God the spiritual of nature. Spirits not always being able to give names depended on the medium. Through some mediums it is possible, through others not, though the percentage in favor of the former is exceedingly small.

The evening lecture was on a theological subject and gave an expose of heresy, the most popular topic at present. Though not one invited by the church, said Mrs. Brigham, it has rocked the cradle of progress in all ages. It showed up the inconsistencies of theological teaching in the light of reason and insisted on leading people from a lower to a higher belief or faith. In time it would meet with the spiritualistic at the top of a mountain, where all will find themselves together, having reached it by different roads, simply: for truth is a divine unity of which all have a share. She closed with improvisations on "Duty," "Introspection," "Intuition" and "Purity" the following of which was caught at random.

It is our duty to look within. This is our introspection. Where only darkness once was seen We'll now see life's perfection.

Intuition vision of the soul. That should assert its strong control. Illumines where once it was night. And leads from darkness to the light. And like the lily, pure and fair. Seeking for that virtue rare.

Purity, whose heavenly ray Shall lead us to the better way.

The Society of Union Spiritualists will give their eighth annual picnic at Coney Island on Saturday, June 13, 1891. Boats leave the foot of Vine street at 3:30 p.m. and 4:30 p.m. \$5.00 and 6:00 p.m. Boats leave Coney Island at 1:30, 2:30, 3:30, 4:30, 5:30, 6:30 and 7:30 p.m. Tickets for the round trip, 25cts; children under 12 years, 12cts.

Committee: I. S. McCracken, Marion Long, M. C. Youmans.

Tickets to be had at all hours at the Northwest cor. of Fifth and Walnut streets, opposite Post Office.

THE LADIES' AID OF THE UNION SOCIETY.

The lady members desire to tender a vote of thanks to Mrs. Nellie Brigham for her untiring efforts on occasion of the last supper, also strawberry festival held last month.

At the meeting of Friday, May 25th, the ladies enjoyed a pleasant time. Mrs. Brigham, and Mrs. Crigler of Covington were their guests. Mrs. Brigham kindly favored the ladies with a poem on "True and Faith," which was highly appreciated.

A poem and psychometry by Mrs. Starbird gave much satisfaction.

The two toy banks, under the direction of two spirit Indian maidens controls, were opened and found to be half filled with "warm" papa which was emptied into the ladies' treasury.

All the ladies felt repaid in finding a large attendance at their strawberry festival.

The cause is faithfully upheld by them—the power behind the throne, perhaps.

The president called on me with the request that I report the last meeting.

Brooklyn, N. Y.

Mr. Fletcher's opening address at Conservatory Hall, Sunday morning, May 14th, was upon the question, "What Influence do Planets Exercise over the Destinies of Nations and Individuals?" It is generally admitted that there is an outside influence, but you cannot give a reason for it. Fate is against you; had luck followed you and you have been unsuccessful, fail in life. These are common expressions and yet not understood. Thus far it has been the grand effort of spiritualism to prove the continuity of life, now the effort will be to show the influences that control and govern our lives.

The spiritual teacher has been the sower of the seed. The proofs are sufficient to establish beyond a question, continued life after the so-called death of the body. People are affected by some atmospheric condition—some influence outside of and beyond themselves. A man may be ever so learned, and yet not make a success of life while the most illiterate person who throws himself with all his force into what he does, is the successful individual. Intelligence and education are a sword, but without the power to wield the sword, the power to throw your whole force, your personality into what you say or do you cannot make a success of it.

Natives as well as individuals require that same personality to succeed. People in Italy, England and Russia with many other countries of the old world have no personality. Rome has churches with their attending thousands of priests—drones upon society—and as a consequence the people are mere machines. In this country your vagabonds of to-day may be your representative in Congresses to-morrow and your president in the near future. The Americans of to-day are the result of the combination of all the people of the earth, and as a consequence they are the inventors, the leaders of thought in the world.

Some persons in trouble in this life say they must have been terrible in their past incarnations. This is not true, as your present condition is exactly the opposite of the past, and your present experiences are intended to bring out your best attributes, and you should not sit down and wring your hands in despair over your present failures, but make the most of your situation. Do the best you can in whatever life you are in, making the trust and best use of what powers you possess. If the soldiers of Valley Forge had not rushed forward with a determination to succeed regardless of the circumstances of privation and misery we to-day might have been under the heel of a British despotism.

Your planet has around it a spiritual atmosphere the same as has each individual, and this spiritual atmosphere serves to make you and your country what you are. When the sun shines and the world is bright, crime is not half so great, while if the weather is cloudy or gloomy crime increases. Suppose I tell you something sorrowful, you immediately reflect the effect of my words, and yet a thought is nothing—but the manner of expressing the thought is what carries the effect with it.

In closing Mr. Fletcher showed to some extent the astrological law governing the planet, and will continue the same subject for his next Sunday morning's lecture.

The evening lecture was given over to a short essay on the life and character of Madame Blavatsky closing with a seance with psych-

ometric readings of articles placed upon the rostrum; many of which were very pointed and all were recognized.

Mr. Charles R. Miller gave the opening address before the Brooklyn Progressive Spiritual Conference, reading a spirit communication through the mediumship of Mr. George Cole, purporting to come from Thomas H. Benton, which was well written and very satisfactory to the large audience present. The opening address was followed by Mr. LaPumee, with an announcement that the Brooklyn Spiritual Association had succeeded in leasing what is known as Bradbury Hall, at 270 Fulton street, and upon motion the meetings of the Conference will meet at that hall after the close of this month.

This is the first move toward establishing the Spiritual Home, for which this organization was organized and chartered, and which now seems to bid fair to be a success.

Fraternally Yours, DOCTOR.

Obituary.

Mary Ann Bierce Rouse Skinner, born in Cornwall, Litchfield county, Conn., December 21, 1866, died in Ravenna, April 21, 1891, aged eighty-four years and four months.

Mrs. Skinner acquired a good education in her native State, and came to Ravenna in 1866, when nineteen years old. She went back to Connecticut, and returned to Ravenna in 1873, engaging in teaching, which occupation she followed to the time of her marriage December 12, 1881. She married John S. Skinner, so well and favorably known as Recorder of Portage county from 1873 to 1881, a period of eight years.

Mr. Skinner was born February 3, 1844, and died in Ravenna September 16, 1883.

Brief funeral services were held at the house conducted by the Rev. E. G. Laughlin, Thursday, April 23. W. D. Durham, A. Blackman, Wm. Alcorn and Charles Merts serving as pall bearers. The house was filled with sorrowing neighbors and friends, who came to pay their tribute of appreciation to the real worth of Mrs. Skinner, and took for the last time upon her familiar face, which always radiated sunshine and the smile of which was a benediction.

E. P. BRAINARD.

Saturday, the 9th inst., Mr. Moses Hutchins passed to the higher life, from the residence of his daughter and son-in-law, Mr. and Mrs. J. C. Vittum, Newark, N. J. He had seen eighty-two years and one month of mortal life, and yet so well had he headed and kept the laws governing his constitution that he would easily have taken to be many years younger than he really was. Although personally unacquainted with the venerable and risen friend the writer, by request of the afflicted family, addressed the friends assembled at the funeral on Monday last.

Mr. F. Stanley offered an appropriate invocation preceding my remarks and pronounced a benediction at the close of the service.

The testimony is clear, reliable and conclusive that the life of Moses Hutchins was manly and noble; that he possessed that pearl of great price—excellency of character. He was a Christian without bigotry and a firm believer in spirit manifestation and communion. He was also a medium; and on the day of his translation to higher spheres saw and distinctly recognized the beloved wife who had gone before him to the land where death never enters.

Mrs. Vittum, the daughter who ministered to him during the last sickness, possesses fine medical powers, and it is mainly through her influence that the spiritual meetings in New Haven are successful. It is a rigid orthodoxy to Spiritualism but she holds them however, and the beneficial influence exerted by this gifted medium, possessing, as she does, excellent qualities of mind and heart, is wide and far-reaching. That her father should have had so clear a vision of the beyond while yet on this side of the veil, is to her an infinite consolation.

PERSONALS.

Contributions received: H. S. O. W. H. W. M. G. A. F. J. G. C. W.

Mr. L. N. Richardson writes that the camp meeting at Delphi, Ind., begins August 5th.

Next Sunday Mrs. Lena Bible serves the Union Society of this city, lecturing and giving tests.

I. W. D.—We think your question will answer itself to your satisfaction in the course of events.

Wednesday, June 10th, the American Electric College has its commencement at G. A. K. Hall, Admission free. Spiritualists invited to attend.

J. D. C.—Declined.

Rev. Solon Lauer pastor of the Unitarian Society, of Chicopee, Mass., contributes an interesting article to THE BETTER WAY on "The Inner Law," which will appear shortly; and Mr. W. W. Sargent will interest our readers with a series of articles on a new theme.

Mrs. N. T. J. Brigham was given a vote of thanks by the Ladies' Aid of the Union Society for her generous assistance during her sojourn in this city. Many kind wishes go with her.

Among the auditors at the Union Society services last Sunday were Dr. Brown and lady from California. Mrs. Dr. Brown was formerly well known here as Mrs. Elizabeth Ruffin, who looked happy as a bride, and was greeted and congratulated by her many friends present at the meeting.

The Thomas Battery Co. has just received notice of another award medal and diploma by Academy of Science Paris, France, on their ELECTRIC BULBS patented January 13, 1891.

Thanks to our many friends for marked copies of secular papers sent, containing items concerning our cause, thus keeping us posted.

Mrs. Helen Fairchild, our popular materializing medium has accepted an engagement at the national capital to give a series of seances, which will probably take up the better part of the year, thus affording Washingtonians to witness some remarkable manifestations. Her address there is 1228, Second street, N. W. Washington, D. C.

Writers of the phenomena should make their reports interesting to the investigator. If the manifestations are good and properly presented they enlarge the medium as a matter of course. Give names correctly and do not cover the paper nor write on both sides of it. If it is carefully transcribed, if possible for a ready copy up article will be read when a trifling or faulty one will not be—the influence of the writer affecting the reader confirmatory with the impulse infused into it.

Mr. J. K. Baily writes that he has withdrawn from the lecture field and entered upon a busi-ness venture, with the hopes of securing a living, though sixty-five years of age, after over thirty years of efforts as a medium, healer and lecturer and feels that he is entitled to an honorable discharge. Probably the last phrase was written intuitively and the spirit world intends giving him an easier time now, though it should always be regarded as a holy mission to be in its employ. But as spiritualists cannot yet give their old workers a pension, friends on the other side bring a reward instead. Have faith, brother, only aid them by following out the impressions received. God help those best who help themselves i.e., do his bidding.

Mr. J. K. Baily writes that he has withdrawn from the lecture field and entered upon a busi-ness venture, with the hopes of securing a living, though sixty-five years of age, after over thirty years of efforts as a medium, healer and lecturer and feels that he is entitled to an honorable discharge. Probably the last phrase was written intuitively and the spirit world intends giving him an easier time now, though it should always be regarded as a holy mission to be in its employ. But as spiritualists cannot yet give their old workers a pension, friends on the other side bring a reward instead. Have faith, brother, only aid them by following out the impressions received. God help those best who help themselves i.e., do his bidding.

Mr. J. K. Baily writes that he has withdrawn from the lecture field and entered upon a busi-ness venture, with the hopes of securing a living, though sixty-five years of age, after over thirty years of efforts as a medium, healer and lecturer and feels that he is entitled to an honorable discharge. Probably the last phrase was written intuitively and the spirit world intends giving him an easier time now, though it should always be regarded as a holy mission to be in its employ. But as spiritualists cannot yet give their old workers a pension, friends on the other side bring a reward instead. Have faith, brother, only aid them by following out the impressions received. God help those best who help themselves i.e., do his bidding.

Mr. J. K. Baily writes that he has withdrawn from the lecture field and entered upon a busi-ness venture, with the hopes of securing a living, though sixty-five years of age, after over thirty years of efforts as a medium, healer and lecturer and feels that he is entitled to an honorable discharge. Probably the last phrase was written intuitively and the spirit world intends giving him an easier time now, though it should always be regarded as a holy mission to be in its employ. But as spiritualists cannot yet give their old workers a pension, friends on the other side bring a reward instead. Have faith, brother, only aid them by following out the impressions received. God help those best who help themselves i.e., do his bidding.

Mr. J. K. Baily writes that he has withdrawn from the lecture field and entered upon a busi-ness venture, with the hopes of securing a living, though sixty-five years of age, after over thirty years of efforts as a medium, healer and lecturer and feels that he is entitled to an honorable discharge. Probably the last phrase was written intuitively and the spirit world intends giving him an easier time now, though it should always be regarded as a holy mission to be in its employ. But as spiritualists cannot yet give their old workers a pension, friends on the other side bring a reward instead. Have faith, brother, only aid them by following out the impressions received. God help those best who help themselves i.e., do his bidding.

Mr. J. K. Baily writes that he has withdrawn from the lecture field and entered upon a busi-ness venture, with the hopes of securing a living, though sixty-five years of age, after over thirty years of efforts as a medium, healer and lecturer and feels that he is entitled to an honorable discharge. Probably the last phrase was written intuitively and the spirit world intends giving him an easier time now, though it should always be regarded as a holy mission to be in its employ. But as spiritualists cannot yet give their old workers a pension, friends on the other side bring a reward instead. Have faith, brother, only aid them by following out the impressions received. God help those best who help themselves i.e., do his bidding.

Mr. J. K. Baily writes that he has withdrawn from the lecture field and entered upon a busi-ness venture, with the hopes of securing a living, though sixty-five years of age, after over thirty years of efforts as a medium, healer and lecturer and feels that he is entitled to an honorable discharge. Probably the last phrase was written intuitively and the spirit world intends giving him an easier time now, though it should always be regarded as a holy mission to be in its employ. But as spiritualists cannot yet give their old workers a pension, friends on the other side bring a reward instead. Have faith, brother, only aid them by following out the impressions received. God help those best who help themselves i.e., do his bidding.

Mr. J. K. Baily writes that he has withdrawn from the lecture field and entered upon a busi-ness venture, with the hopes of securing a living, though sixty-five years of age, after over thirty years of efforts as a medium, healer and lecturer and feels that he is entitled to an honorable discharge. Probably the last phrase was written intuitively and the spirit world intends giving him an easier time now, though it should always be regarded as a holy mission to be in its employ. But as spiritualists cannot yet give their old workers a pension, friends on the other side bring a reward instead. Have faith, brother, only aid them by following out the impressions received. God help those best who help themselves i.e., do his bidding.

Mr. J. K. Baily writes that he has withdrawn from the lecture field and entered upon a busi-ness venture, with the hopes of securing a living, though sixty-five years of age, after over thirty years of efforts as a medium, healer and lecturer and feels that he is entitled to an honorable discharge. Probably the last phrase was written intuitively and the spirit world intends giving him an easier time now, though it should always be regarded as a holy mission to be in its employ. But as spiritualists cannot yet give their old workers a pension, friends on the other side bring a reward instead. Have faith, brother, only aid them by following out the impressions received. God help those best who help themselves i.e., do his bidding.

Mr. J. K. Baily writes that he has withdrawn from the lecture field and entered upon a busi-ness venture, with the hopes of securing a living, though sixty-five years of age, after over thirty years of efforts as a medium, healer and lecturer and feels that he is entitled to an honorable discharge. Probably the last phrase was written intuitively and the spirit world intends giving him an easier time now, though it should always be regarded as a holy mission to be in its employ. But as spiritualists cannot yet give their old workers a pension, friends on the other side bring a reward instead. Have faith, brother, only aid them by following out the impressions received. God help those best who help themselves i.e., do his bidding.

Mr. J. K. Baily writes that he has withdrawn from the lecture field and entered upon a busi-ness venture, with the hopes of securing a living, though sixty-five years of age, after over thirty years of efforts as a medium, healer and lecturer and feels that he is entitled to an honorable discharge. Probably the last phrase was written intuitively and the spirit world intends giving him an easier time now, though it should always be regarded as a holy mission to be in its employ. But as spiritualists cannot yet give their old workers a pension, friends on the other side bring a reward instead. Have faith, brother, only aid them by following out the impressions received. God help those best who help themselves i.e., do his bidding.

Mr. J. K. Baily writes that he has withdrawn from the lecture field and entered upon a busi-ness venture, with the hopes of securing a living, though sixty-five years of age, after over thirty years of efforts as a medium, healer and lecturer and feels that he is entitled to an honorable discharge. Probably the last phrase was written intuitively and the spirit world intends giving him an easier time now, though it should always be regarded as a holy mission to be in its employ. But as spiritualists cannot yet give their old workers a pension, friends on the other side bring a reward instead. Have faith, brother, only aid them by following out the impressions received. God help those best who help themselves i.e., do his bidding.

Mr. J. K. Baily writes that he has withdrawn from the lecture field and entered upon a busi-ness venture, with the hopes of securing a living, though sixty-five years of age, after over thirty years of efforts as a medium, healer and lecturer and feels that he is entitled to an honorable discharge. Probably the last phrase was written intuitively and the spirit world intends giving him an easier time now, though it should always be regarded as a holy mission to be in its employ. But as spiritualists cannot yet give their old workers a pension, friends on the other side bring a reward instead. Have faith, brother, only aid them by following out the impressions received. God help those best who help themselves i.e., do his bidding.

Mr. J. K. Baily writes that he has withdrawn from the lecture field and entered upon a busi-ness venture, with the hopes of securing a living, though sixty-five years of age, after over thirty years of efforts as a medium, healer and lecturer and feels that he is entitled to an honorable discharge. Probably the last phrase was written intuitively and the spirit world intends giving him an easier time now, though it should always be regarded as a holy mission to be in its employ. But as spiritualists cannot yet give their old workers a pension, friends on the other side bring a reward instead. Have faith, brother, only aid them by following out the impressions received. God help those best who help themselves i.e., do his bidding.

Mr. J. K. Baily writes that he has withdrawn from the lecture field and entered upon a busi-ness venture, with the hopes of securing a living, though sixty-five years of age, after over thirty years of efforts as a medium, healer and lecturer and feels that he is entitled to an honorable discharge. Probably the last phrase was written intuitively and the spirit world intends giving him an easier time now, though it should always be regarded as a holy mission to be in its employ. But as spiritualists cannot yet give their old workers a pension, friends on the other side bring a reward instead. Have faith, brother, only aid them by following out the impressions received. God help those best who help themselves i.e., do his bidding.

Mr. J. K. Baily writes that he has withdrawn from the lecture field and entered upon a busi-ness venture, with the hopes of securing a living, though sixty-five years of age, after over thirty years of efforts as a medium, healer and lecturer and feels that he is entitled to an honorable discharge. Probably the last phrase was written intuitively and the spirit world intends giving him an easier time now, though it should always be regarded as a holy mission to be in its employ. But as spiritualists cannot yet give their old workers a pension, friends on the other side bring a reward instead. Have faith, brother, only aid them by following out the impressions received. God help those best who help themselves i.e., do his bidding.